

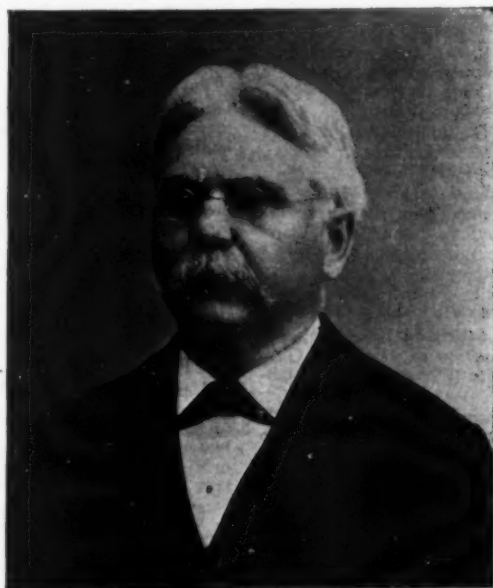
CHRISTIAN ENDEAVOR NUMBER

THE CHRISTIAN CENTURY.

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Chicago, Ill., February 26, 1903.

Number 9



J. Z. TYLER.
(See Page 265.)

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GLANCE AT THE GLOBE

Chinese coinage in the shape of a knife has been traced back as far as 2240 B. C.

One-quarter of all the people born die before 6 years, and one-half before they are 16.

Beggars are unknown in Melbourne. The poorest part of the city is the Chinese quarter.

Bill in Minnesota Senate imposes penalty upon newspapers which publish details of crimes.

Microbes are so minute that 250,000,000 can be comfortably accommodated on a penny postage stamp.

Dr. Ravold tells the drainage canal inquiry board water from Chicago River would have to travel 10,000 miles in open air to be purified.

Republican senators agree to take up Panama Canal treaty and press consideration until vote is secured. Quay gives consent in conference.

A portable seat for messenger boys has been invented. A tired lad carries it concealed beneath his coat when not in use, but it will usually be in use.

Since June 7 more than 95,000 British officers and men have left South Africa. This is believed to constitute a world's record in the transport of troops.

The agricultural returns of Great Britain for 1902 show that the total under crops and grass was 32,387,765 acres, a decrease of 29,480 compared with 1901.

Germany sold Russia nearly \$700,000 worth of plows last year. The plow in use in that country has wheels at the beam tip, so it does not have to be held.

It is stated that the amount of property acquired by Yale University the past year is \$400,000. Property valued at \$200,000 alone was acquired by the law school.

George Washington, according to Ghetto residents' answers to reporters' queries, lives in Halsted street, keeps a saloon, and was president twelve years before McKinley.

Lieutenant Peary says with necessary backing of \$150,000 to \$200,000 he would head another expedition for Arctic regions, and believes he could fly American flag at pole.

Bill is introduced in the House at Springfield and reported for passage limiting the speed of automobiles to twelve miles an hour and providing severe penalties for infractions of the law.

Appropriation for naval training station on Lake Michigan is lost in the House by united opposition of Michigan, Ohio and Pennsylvania. Senate may replace provision for its establishment.

Heating system of the executive mansion at Springfield fails to work, and Governor Yates keeps head of appropriation committee in chilly room to insure appropriation for better facilities.

King Edward, amid much pomp and splendor, opens the British parliament. In his speech from the throne he expresses great anxiety over the outcome of the Macedonian troubles.

Appendicitis has become so common that in England insurance policies are written against it. In London last year 400 cases were operated upon in the hospitals, and all but ten successfully.

The local option bill prepared by the Anti-saloon League, and which has been presented to the Illinois legislature, worries the liquor-selling interests of the state and they are trying to defeat it.

President Samuel Gompers of American Federation of Labor arrived in Chicago to settle clothing makers' strike; movement started for seven-hour day during slack seasons, instead of partial shut down.

Over 1,280 Laplanders, Finns and Swedes fighting famine in Karesuando parish, 140 miles north of Arctic circle; nearest railroad relief station eighty miles away; cows all killed and milk supply cut off.

Philippine ladrone bands under Gen. San Miguel attacked and captured forty scouts and constabulary near Manila, who were released after losing weapons; eighty Manila police sent as reinforcements against them.

The Elgin Turnverein will erect a handsome building to cost \$20,000. The Chicago Turn-Bezerk has a plan for raising a sum of \$300,000, and this is to be loaned to societies in smaller places in this district. The Elgin society will avail

itself of this change and make a loan of about \$20,000. The building will be on the river bank, so that a natural natatorium will be available.

Fresh demands made on Venezuela by Germany, which apparently plans to keep captured gunboats in spite of protocol; \$27,500 payment asked immediately and refused because of thirty days allowed by agreement.

Miss Marie Van Vorst, author of "The Woman Who Toils," declared in New York interview Joan of Arc is only unmarried woman whose deeds are historic; George Sand never could have achieved fame as an old maid.

A dinner was given at the German embassy last night in honor of United States Ambassador McCormick. The Russian minister, many court dignitaries and the leading members of the diplomatic body were present.

Cooper Hewitt, New York electrical expert, declared Marconi wireless messages can be sent around the world by interrupter he has invented, preventing loss from spark gap, and capable of 1,000,000 oscillations a minute.

The Basanta system of electric intercommunication between moving railroad trains was successfully demonstrated on the Chemin de L'Etat line. Constant communication was maintained between passengers of two sections of the railroad by means of telephones.

President Loubet of France has promised to come to New Orleans about June 15, 1904, on board a French man-of-war, en route to the St. Louis Fair. The idea is to retrace the steps of historic French discoverers, and ascend the Mississippi river as they did.

The newspapers publish an account of an anarchist meeting, recently held here, at which a German engineer, who had been in Barcelona for a fortnight, and who has started for England, pledged himself to make an attempt on the life of Emperor William of Germany.

The consumption of alcoholic liquors in Belgium is on the increase. Whereas for fifteen years the population has only increased 14 per cent, the consumption of alcohol has increased 37 per cent, and with it insanity has increased 45 per cent, crime 74 per cent, suicide 80 and poverty 150 per cent.

George B. Cortelyou took the oath of office as Secretary of the Department of Commerce and Labor last week. At the same time William Loeb, Jr., was sworn in as secretary to the President. The oaths were administered by Chief Justice Fuller of the United States Supreme Court.

A twenty-five story building is to be erected in New York, one hundred feet square, and land worth \$100 a square foot, or \$1,000,000 for a hundred feet square. The building, three hundred and twenty-five feet high, will cost only \$1,400,000, only 40 per cent more than the land. Offices are expected to rent for \$2 a square foot—\$800 for a room twenty feet square.

The only path to independence for the negro, said Booker T. Washington in his New York speech, lay in hard work, honesty of purpose, clean living, and thrift. The way was clear and all the negro had to do was to stick to the right road. The speaker insisted that every negro home, every negro bank account, every negro patient cured by a negro doctor, and every negro child taught by a negro teacher was a more eloquent argument in the negro's favor than the most finely woven line of logic or rhetoric. In closing his speech Mr. Washington said if the whites would let judgment take the place of sentiment and passion in dealing with the negro, a great step would be made toward the solution of the whole problem. The time for fire, sword and the lyncher's rope was past and cool judgment should rule in their place.

Washington, D. C.—As the result of a series of conferences held this week Republican leaders have determined upon a last offer of compromise for the purpose of settling the statehood fight and allowing the treaties and appropriation bills to get through the senate. The general basis of compromise has already been outlined, but it has now reached so definite a stage that Senator Spooner has already drawn up an enabling act, which will be submitted to both Republicans and Democrats. It provides in brief that Oklahoma shall be admitted as a state now, and that Indian Territory shall be added to it after three years. It is further arranged that Arizona and New Mexico shall be admitted as one state now and shall be broken into two states later on when a certain limit of population is reached.

The Christian Century

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Practical Training in Religious Education

Address at the convention for religious education, Chicago, Feb. 10, 1903.

REV. FRANCIS E. CLARK, D. D.

The scope of this conference, I am told, embraces all phases of the religious development and education of the young, and I am expected to speak on a department which affords me a most congenial theme, the practical training as distinct from the teaching of the youth for actual religious duties.

"The next step forward in religious education" is the special theme of the evening. It is quite probable that all people would not agree as to *the* next step in religious education. That there should be *a* forward step there is absolute unanimity, and we should probably all be very thoroughly agreed upon taking several forward steps.

After all, whether my step shall be the next one taken or yours is of comparatively little consequence, if only advance is made and genuine progress along wholesome, natural, scriptural lines. Whether the right foot is put forward first or the left is of little importance, if we only arrive at our destination in good season. There will be many to suggest forward steps in methods of teaching, and much of the time of the convention will doubtless, wisely, be occupied with these matters, but there is another forward step which I would urge, the importance of which, I believe, all will recognize.

This, as I have intimated, is for an advance step in the line of practical religious education of what may be called industrial or manual religious training. The attention of the church has been centered too exclusively upon its teaching function. It has often forgotten that it *had* a training work to do which is no less important.

For this I would plead, for a larger recognition of the work of the church in training its young people for their future religious activities in the kingdom of Christ.

This work of training, as distinct from teaching, which is the especial function of the Sunday school, is the normal task of every rightly constituted young people's society in the church. Schools of technology in our educational development have been of comparatively recent growth. The schools of technical training in church work, the young people's societies, are of still later growth, so late, indeed, that even to-day a multitude of churches recognize no responsibility for such a training school and will let it sink or swim, survive or perish, according to the devotion or lack of devotion of the young people themselves, without ever

speaking a word of encouragement or lending a friendly hand of help.

Let us consider for a moment this subject under two heads. The need of such a training school and the results which may be expected from it when rightly constituted.

The need of such a training school is embodied in the very necessities of the church itself. The church of the future, for instance, must have the prayer meeting or something corresponding to the prayer meeting to awaken and keep alive the spiritual emotions and activities of the laity. Every young people's society may be, and when rightly constituted is, a practical, industrial training school for the prayer meeting. It inspires in the young men and women a love for the meeting and familiarity with it. It teaches them in the very best school, that of practical experience, how to take part in it and sustain it, how to lead it and how to make it a vital, important factor in church life.

It will be a sad, if not a disastrous, day for our non-liturgical churches at least, when the prayer meeting falls into desuetude, and when the weekly gathering of the church members for conference and for petition becomes a thing of the past or a mere dead formality, which the pastor must carry on his overloaded shoulders. A practical training school for the young people along the lines at present very largely established will not only keep alive, but greatly increase the efficiency of this vital factor of church life.

The church of the future needs more genuinely social and friendly life. Many a church is dying because of the aloofness and indifference of its members to strangers, or it is rent and seamed with class distinctions and has within it different layers of the social strata which never really coalesce and mingle in friendly Christian intercourse.

But the young people's society is a constant training school in friendliness and sociability. Its members mingle in the same organization, serve upon the same committee, take part in the same prayer meeting, enter into the same Bible study and join the same civic club—in fact, they learn to work not simply *for* one another, but *with* one another, and the social attrition and good comradeship which a learned college president has recently declared to be the best thing about a college course is in a large measure, also, true of a young people's society in a church.

To be sure, it may not be able to break down all class distinctions or eliminate the horrid spirit of caste

which is the spirit of antichrist, but it can do much in this direction. Let me emphasize again the importance of our young people learning to work *with* as well as *for* one another. In this land of democracy and equal rights the importance of this thought can hardly be overestimated. To understand it and act upon it would be to take a great if not *the* next great forward step in religious education.

We have had too many who were willing to go slumming and too little genuine fellowship among our church members who are in different social grades. Many who will patronize the Salvation Army and support a mission, or even hold meetings in a brothel, will have exceedingly little to do with other young people in their own churches who are honestly earning their own living behind the counter or at the carpenter's bench. The social committee of the young people's society is but the expression of the social religious life of the young people, and it is constantly doing its best to destroy this snobbery and obliterate unholy distinctions in the church of God.

Again, the church of the future needs those who are trained in missionary lore, in temperance principles, in giving to God as God prospers them, in Christian citizenship and all the multitude of good things for city, state and country which cluster under this broad and beneficent name. These things will not come by chance. Our young people will not learn them by instinct or evolve them out of their own inner consciousness. If they learn them they must be taught in a training school of the young people's society just as truly as the child who would know about Adam and Abraham and Moses and Christ must learn of them in that other school of the church, the Sunday school.

In fact, the industrial training for which I plead is even more imperative. Many children outside of the Sunday school will learn the Bible from Christian parents or will study it for themselves, but there is no way, so far as I can conceive, of learning the industrial work of the church except in some such training school as the young people's society furnishes. For this work can be learned only by doing it. It cannot be taught by text-books or imparted by instruction. Like every other kind of industrial training, it must be gained by practice. The carpenter learns to build a house with saw and hammer and nails in hand, not by reading an elaborate treatise on house building. The painter takes his easel and brush and practices long and patiently, if he would be an artist—there is no other way. It is exactly the same with the necessary activities of church life. If the church is worth sustaining, if its work is to be done in the future, if we are to have prayer meetings and missionary activities and an earnest religious life, if the church is to be a power for good citizenship and righteous living, it must have some such industrial training school. It cannot dismiss it or ignore it.

The instruction of the pulpit and Sunday school may well be likened to the food provided at the family table. It is, very likely, abundant in quantity and nutritious in quality, but food without exercise makes the sickly, dyspeptic child. Food without exercise in the church is apt to produce no better results.

Even the horses in our stables cannot long live without exercise. Fill their cribs never so full of the best food, they must yet *do* something to keep healthy. This is a natural law which is imperative in the spiritual world. There are a great many dyspeptic Christians in all our churches. They are bilious and disappointed and hopeless and useless, except as they be-

come by their continual growling and fault-finding means of grace to the pastor and other workers. In fact, they have all the symptoms of spiritual dyspepsia. Now the only remedy for this disease is spiritual activity. "Go to work," said the famous English doctor to his rich, dyspeptic patient; "go to work. Live on sixpence a day, and *earn it*."

That the young people themselves need such training as much as the church needs to have them trained is made plain by the scientific psychologist as well as by the practical worker among the young. "The cure for helplessness that comes with storm and stress in the period of adolescence," says Professor Starbuck, "is often found in inducing wholesome activity." "Faith without works is dead. Many persons have found the solution of their difficulties by actually setting about doing things." Professor Coe confirms the same view when he says, "Youth should by all means be induced to be active in those forms of religious living that still appeal to him at all. The greatest thing we can do for the doubting youth is to induce him to give free exercise to the religious instinct. Religious activity and religious comforts may abide at the same time that the intellect is uncertain how this fits into any logical structure."

I need not dwell upon the wonderful results of such training in the future years for the youth if it were universal and heartily fostered by our churches. They would be almost incalculable and beyond description. The prayer meeting would become a tremendous and vital force in every church. It would not be simply a thermometer to register the heat, it would be the generator of spiritual warmth and vigor, to become more and more the pulsating heart of the church from which would radiate innumerable spiritual activities. There would be trained workers in every church who would practice the art of soul-winning in their lookout and prayer meeting committees and in their hand-to-hand efforts for their young companions. There would be intelligent missionary work and intelligent missionary giving, and the treasures of the churches would be filled to overflowing, for it is only an intelligent and trained interest in missions that can even fill the treasures.

By fostering such training schools the church would become more and more a power as the years went by in all wise philanthropy and sane schemes for benefiting the community, and it would not only have well-formulated theories, but a trained company of youth, constantly recruiting its ranks, who would know what the church and the community needed to have done and how to do it. The tone of our citizenship would be elevated, the atmosphere of our politics would be purified, because the civic club and the frequent convention would keep alive the fires of patriotic ardor.

In their organizations the young people inevitably learn more and more to co-operate one with another. Fellowship between the churches and denominations, and even the Christian nations, would be promoted, and something at least would be accomplished toward ushering in the reign of "peace on earth and good will to men."

In a measure these results have already been accomplished, but in a far larger measure and with greater fruition might they be realized. If the church should relegate the pessimist and the continual fault finder to the rear, the man who, above all others, is the discourager and destroyer of youthful enthusiasm, if it would recognize that there is a place and a crying need in every church for such a training school as I

have described, as well as a teaching school, and would throw around it its warm, protecting, sympathetic arms, without whose kind embrace and loving sympathy no effort for the young can do its largest work or reap its fullest harvest.

But the supreme importance of this practical training in the religious life is shown by the fact not that facility is thus acquired in the performance of duties vital to the life of the church, not that the prayer meeting is sustained and the missionary activities increased and a democratic spirit of brotherly fellowship promoted and good citizenship advanced, but that such a training furnishes an unrivaled opportunity for bringing the children and youth to Christ and establishing them in his service and love, and for making them like him in character. Any step in religious education that does not provide for this is a step backward and not forward.

To quote again the psychologist. He puts thrilling emphasis upon this when he reminds us of the old but ever startling fact that if conversions occur at all they occur, with few exceptions, in childhood and youth. Dr. Starbuck, after exhaustive inquiries, confirmed by the experience of every one of us, says: "Conversion does not occur with the same frequency at all periods in life. It belongs almost exclusively to the years between ten and twenty-five. The number of instances outside that range appear few and scattered. That is, conversion is a distinctly adolescent phenomenon. In the rough we may say conversions begin to occur at seven or eight, to increase in numbers gradually to ten or eleven, and then rapidly to sixteen, rapidly decline to twenty and gradually fall away after that and become rare after thirty. One may say that if conversion has not occurred before twenty the chances are small that it will ever be experienced." His words sound almost like a knell. "One may say that if conversion has not occurred before twenty the chances are small that it will ever be experienced."

What, then, is the conclusion of the whole matter? Is it not that the Lord's reiterated command, "Feed my lambs; feed my little sheep," comes to us with redoubled power? Here among the children and youth is the choicest garden spot in all the Lord's domain. Is there any excuse for not entering the field?

Is it sufficient for the pastor to say, I am too busy for the Sunday school, too preoccupied for young people's work; I cannot bother myself about the children. "The young people's society is a very small part of a minister's concern," said a pastor the other day, with an impatient shrug, when urged to go occasionally to his young people's meeting, and many a minister and Christian worker who does not own his belief so frankly practices the same indifference.

But what is more important? Let me ask with all the earnestness I may command. Is study more necessary? Is the Greek Testament as imperative as the spotless page of the child's soul? Is the morning discourse the matter of supremest importance? Is it more important to preach to the sermon-steeped saints, who little need sermons, or to sermon-hardened sinners who will not hear them, and from whose well-fortified consciences the truth will rebound like the cannon balls from the steel skin of a monitor? Is the mid-week meeting of the church to be elaborately prepared for and never missed, while the young people's meeting has the go by? Shall we spend all our time digging in the scoriae of the burnt-out emotions of the aged and the middle-aged and forget the virgin gold mine of

youthful love and enthusiasm which will so richly reward one's toil?

The minister or Christian worker who is too busy or too preoccupied to care for the youth in the Sunday school and young people's society is too busy to build up his church. The true servant of God will find time and make opportunity. He will adapt himself to his work, however few his gifts originally in this direction. He will gain for himself the young heart that he may win the young; so that at the last when his account is demanded he may say: "Here am I, Lord, and the children whom thou hast given me."

THE LOVE OF MONEY.

It occasions but little surprise when some unsophisticated person is relieved of a few hundred dollars by "an old friend of the family" whom he meets on the street. But even this kind of business does not thrive as it once did. But when a dozen of the leading life insurance companies are victims of a series of frauds which relieves them of a million dollars or more, we are scarcely prepared for the statement. Nevertheless such are the facts as disclosed by a recent investigation. A band of Italians are accused of planning a conspiracy which was carried on for ten years in broad day light involving scores of men and women, and only by accident was it discovered. Some of the most heinous crimes in the catalogue have been committed. Twenty-three substitute bodies were passed off on a single insurance company and more than a hundred were used during the entire period. An undertaker with more than a quarter of a million is charged as the ringleader. Physicians, notaries of public, insurance agents and others are involved. The plan was to find a man about to die, persuade him to apply for a policy. When the time came to submit to physical examination they substituted a well man as dummy. In one case a wax figure was buried, and the Italian who was supposed to be dead and upon whose life heavy policies had been written rode in a hack, a mourner at his own funeral. Later \$18,000 was collected from several companies, a portion of which is now being spent in Italy by the man whose grave is marked in Calvary cemetery. It is as true to-day as of old that "the love of money is the root of all evil." But after all, should this surprise us? Are we not reaping as we have sown? These men are now branded as criminals. But are they sinners above all others? Their actions cannot be condoned by trying to make society responsible. But it is high time that there should be reigning up to higher ethical standards all along the line.

An ostrich lives about thirty years, and the average annual yield of a bird in captivity is from two pounds to four pounds of feathers.

Germany and China afford excellent object lessons in the treatment of medical men. In Berlin the doctor's coachman wears a white hat. The advantage of this in, say, a street accident, is obvious. In China the doctor is paid only so long as you keep well and is by law compelled to illuminate the exterior of his residence by night with as many lamps as he has killed—that is, "lost"—patients.

In Stockholm almost every householder is "on the telephone," and practically every kind of business is discussed by means of the instrument. This fact has been turned to account by the police authorities in a curious way. The creditors of a business man who had serious doubts of his integrity employed a detective to obtain information about him. This detective "tapped" the telephone wire from a house at which the subject was staying, and overheard many private conversations. The action of the detective, however, has aroused considerable indignation among the community.—Detroit News-Tribune.

CHRISTIAN ENDEAVOR AND SOCIAL RIGHTEOUSNESS.

M. B. RYAN.

That the world has made great advances in social righteousness cannot be questioned. In a thousand ways we are better than our fathers. No age has felt such a throbbing of noble impulse as the present. No century has opened with so many effective agencies at work for man's betterment as the young twentieth century brings with it. The hearts of men have never been so widely stirred with so high an ideal for society as at this moment. The world has never known such complete confidence in man's ability to rise to an ideal condition, such assurance that he will rise to it, or such a genuine passion to see him rise, as to-day. The misanthrope is out of date. The pessimist is at a heavy discount.

But notwithstanding this unexampled social temper, and the vast strides that have been made toward a juster social condition because of its growth in recent years, the goal is yet far in the distance. It needs not to be argued that society is not yet ideal. We are all conscious of enormous social wrongs. The very light which the new social spirit has thrown on the social relations of men enables us to see as never before the unrighteousness which yet eats the happiness out of social life.

There are social impurities, rife all about us, which make us blush, and wilt, with shame. The brothel is as much in evidence in our cities as it was in Antioch or Corinth. The divorce court is as busy, and as truly an abettor of lust, as it was in imperial Rome. Drunkenness, in high places as well as in low, is as rampant and as vulgar as it was in the Babylon of Belshazzar.

There are social iniquities which startle us with their effrontery. Bribery is common, and in many instances colossal. The interests of the multitude are frequently sacrificed through political infidelity and trickery. The saloon is licensed to prey upon the vitals of society.

There are social injustices which belie every principle of right. The toiler who produces the world's wealth is too frequently robbed of his just share. The happy freedom of childhood is being filched from multitudes by the hand of greed, and they grow up in industrial slavery. Wives and mothers are being driven from the peaceful and vital duties of the home into the turmoil of the market, or the grind of the factory, to earn a subsistence. The temper of legislatures and courts is too often against the weak and in favor of the strong.

There are social inequalities which are out of keeping with the brotherhood of man. Women toil their lives away amid squalid surroundings for the merest pittance, in sight of mansions where their sisters revel care-free, in the midst of prodigal abundance. Babies grow pale, and starve, and die, side by side with other babies who are born to millions. Men wear themselves out with continuous toil, ill-paid, overburdened, denied education, deprived of culture, the servants of other men who live in idleness, are bewildered by their riches, pampered, surfeited with all the good things of earth. Poverty and riches, ignorance and culture, a struggle for a bare living and the ennui of wealthy idleness, are close neighbors. Many are like blind Samson, grinding hopelessly in the prison. Not a few are like the Philistine lords, sitting with merry hearts at the feast.

We cannot shut our eyes to these facts. And while, comparatively, the world is better than it used to be, we cannot be satisfied while these things remain. This

is not God's ideal for his children. This is not the ideal of prophetic vision. This is not the conditions our Lord taught us to pray for—the Kingdom of God come on earth, the will of God done here as it is done in heaven. This is not the goal the Church of Christ is put in the world to seek. While such things exist there must be increasing protest, and intensifying efforts, on the part of God's people. It is not enough to say, "These things have always been." It must be said, "They ought not to be." It does not satisfy to say, "The case is not worse than, nor as bad as, it has been." It must be felt that the age to which we have come demands something incomparably better than what has been; something far superior to what we see now. In an age of material marvels shall we be satisfied with spiritual commonplaces? When the world is outgrowing its mechanical and economic equipments with fabulous rapidity, shall we be satisfied to see society continue clad in moral old clothes? When science is banishing disease, can we discover no antidote to vice? Shall the twentieth century bring to man all the equipments of a perfect human society and leave the vital factor, man himself, as much a prey to demons as ever? We cannot be satisfied with this. Social righteousness must keep pace with economic evolution. In the new body that this age is building there must be a new spirit. The new mansion must have a new man within it. In the new state there must be "peace on earth and good will." This necessity is God's challenge to his church. And, now, what is the relation of Christian Endeavor as a social force to this urgent task?

First, the Endeavor host is available for this work of social redemption. It is composed mostly of young life. Its powers are not yet mortgaged. It is in the attitude of a young person seeking a life-work. What an opportunity is here! And what an agency for the opportunity. There is no more thrilling spectacle on earth than this army of millions of young people standing over against our present social situation. And if their hearts take fire, there is no fact that has more hope in it for the world. There will be need of enthusiasm, such as that which filled the Crusaders in their march to the tomb of Christ. There will be a call for steady determined work, such as that of the Roman legions before the walls of Jerusalem. There will be needed many a charge as dauntless as that of the six hundred at Balaklava. But there will be victories as pronounced as that of Waterloo, as glorious as that of Bunker Hill. The Endeavor host should find its task in making social righteousness commensurate with the economic and intellectual development of the age.

Second, the Endeavorers are allied with the only sufficient power for social redemption. The gospel of Jesus Christ is "the power of God unto salvation." Steam and electricity are God's powers for the material development of society. Science, and philosophy, and literature, promote intellectual development. Christ is God's dynamic for breaking the yoke of sin and developing righteousness. Endeavorers stand "for Christ," and for his church. This age needs nothing so much as to have Christ brought into its life in a vital way. He has long been by the altar. He needs to be brought into the market place, the factory, the legislature, the home. He has long been in our hymns. He needs to be put into our trade announcements, our political platforms, our social code. He has too long been a far-away Jesus. He needs to be

(Continued on page 257.)

WASHINGTON.

By James Russell Lowell.

(From "Under the Elm," read at Cambridge, July 3, 1875, on the hundredth anniversary of Washington taking command of the American army.)

Haughty they said he was, at first, severe;
But owned, as all men owned, the steady hand
Upon the bridle, patient to command,
Prized, as all prize, the justice pure from fear,
And learned to honor first, then love him, then revere,
Such power there is in clear-eyed self-restraint,
And purpose clean as light from every selfish taint.

* * * * *
O man of silent mood,
A stranger among strangers then,
How art thou since renowned the Great, the Good,
Familiar as the day in all the homes of men!
The winged years, that winnow praise and blame,
Blow many names out; they but fan to flame
The self-renewing splendors of thy fame.

* * * * *
Soldier and statesman, rarest union;
High-poised example of great duties done
Simply as breathing, a world's honors worn
As life's indifferent gifts to all men born;
Dumb for himself, unless it were to God,
But for his barefoot soldiers eloquent,
Tramping the snow to coral where they trod,
Held by his awe in hollow-eyed content;
Modest, yet firm as Nature's self; unblamed
Save by the men his nobler temper shamed;
Not honored then or now because he wooed
The popular voice, but that he still withstood;
Broad-minded, higher-souled, there is but one
Who was all this, and ours, and all men's—Washington.

THE SUPREME NEED OF THE CHURCH TO-DAY.

JESSE J. KOLMOS.

The Church of Christ deals with the divine life. Its aim must be to express this divine life in terms that can be understood by the world. In attempting to point out the supreme need of the church to-day one is impressed with the great variety of needs presented by thoughtful men from every part of the country. In the papers and addresses delivered at different religious assemblies the needs of the church to-day appear as numerous as the stars in the heavens. They differ as much as one star differs from another star in glory. For the sake of brevity and clearness I will cast my thoughts in the form of three questions: First, what are the needs of the church to-day as presented by men of thought and action? Second, what is her supreme need to-day? Third, how may the church have this need supplied?

First—The needs of the church to-day are many and varied. We are told by thoughtful men that she must come in closer contact with life. Her forms of activity must express themselves in more democratic terms. She must remove from her heart the spirit of aristocracy and enthrone in all her efforts the spirit of democracy. She must be less exclusive and more inclusive. She must remove her ancient landmark between members and non-members when rendering service to mankind. She must be in vital touch with the political, social, economic and educational movements of the day. She must be the dispenser of the charities. In short, she must be in touch with every living, moving thing on earth.

Another need of the church, as presented to us by keen observers, is a ministry more adapted to the needs of this age. A ministry that lives and thinks in the present rather than in the past. A ministry that has less to do with Hebrew roots and Greek verbs and more to do with the boulevards and tenement districts of our large cities. A ministry that understands sym-

pathetically the point of view of both the capitalist and the laborer, of both rich and poor. A ministry that is familiar with the psychology of religious experience, with evolution and Christian doctrine, with sociology and applied Christianity, with the philosophy of history and with the history of philosophy. A ministry that is grounded in Christian ethics and rooted in systematic and biblical theology. In short, an educated, effective, manly Christian ministry. A third need presented by Christian leaders and thinkers is a more modern school for the prophets, a better equipped theological college. A school for the training of the ministry that will be in harmony with the spirit of specialization which characterizes our age. A school that will take into consideration the various gifts of the students that are being trained for this sacred office. These are practically the needs of the church to-day as presented by the press and from the forum, as given by her strong friends and by her few enemies.

But is there any one of these needs enumerated that may be termed the supreme need to-day? In my judgment there is none of these that has a right to that exalted position.

Second—What is, then, the supreme need of the church to-day? The supreme need of the church to-day is a profounder and diviner realization of the changeless in the ever-changing. It is a truer realization of her function as a reservoir of divine life and power. The church is not an organization to entertain people; it is not an organization to provide them with safe amusements; it is not an organization to furnish substitutes for the theater. It is an organization to furnish spiritual life. Young men's gymnasiums or working girls' clubs or a sewing school or a kindergarten or a ladies' aid society or a men's club or a Sunday school or whatever it may be, the end and office and object of it should be the pouring out of a higher and nobler and diviner life into the hearts that need it. If that is being done then the church is doing its duty. A home may have a perfect plumbing system, and yet when you turn the faucet no water will flow. For there is a leak somewhere in the main and the connection is lost and the plumbing system does no good. The church may have a splendid plumbing system and yet have no connection with the reservoir of divine life. The plumbing system may be admirable, but somehow the connection is lost. Creed is all right, ritual is all right, preaching is all right, music is all right, but no water. This is both a church and personal matter. A church may have all the needs supplied that have been enumerated and yet is as silent as a tomb and as useless as an Egyptian mummy. It is easier to be intellectual than spiritual. It is easier to be full of form than full of life. It is easier to think and do than to be.

Lyman Abbott in a sermon on "The Secret of Genius" defines true greatness as consisting "in listening to the voice of God, hearing the voice of God, repeating the voice of God, and no other voice." Is not this the supreme need of the church to-day? The spirit of the church must be linked by a chain to the Eternal and Infinite spirit, that the Infinite spirit may reflect itself in the church spirit and work out life in the church spirit. This will be the secret of all her true success in extending the kingdom of love and truth and life in the earth.

The minister is a specialist. But he is a specialist in interpreting the spiritual to the needs of the soul. He is a specialist to pour through the church out into the world rivers of living water.

Changes in systems there will ever be. But the life of God in the souls of men which constitutes religion is changeless. This changeless, this divine life in the soul of man, this consciousness of the spiritual, this realization of God that Jeremy Taylor calls it, is the supreme need of the church to-day.

Much care should be exercised to retain the grand tradition of an educational ministry, but there should be still more concern to retain the apostolic connection of life, power and inspiration.

Third—How may the church have this supreme need supplied?

First, by making Christ the supreme object of all her endeavor. Christ is the spirit indwelling in the church. The church is the body of Christ in which he is incarnating himself. This is not a figure or a metaphor, "it is the spiritual history of redeemed humanity, the interpretation of the upward progress of the race." Christ in the church is the hope of the world's glory. Christ must be the life-giver and life-inspirer of the church to-day.

Second, this supreme need may also be supplied by a more candid, reverent, devotional spirit in the study of the Scripture. "Truth," says Browning in Paracelsus, "is with ourselves; it takes no rise from outward things. There is an inmost center in us all, where truth abides in fullness." The Scriptures will bring the truth of God and the grace of God out of the soul of man by coming in sympathetic touch with his intellect, sensibilities and will. The Word of God is the bread and meat of the church of Christ.

Third, this need may also be supplied by breathing the spirit of the great spiritual classics of the centuries. In all centuries God has spoken in human experience, through human experience, about human experience, to testify and interpret and explain himself. Bulwer says: "Time, faith and energy are the three friends God has given the poor. Jesus Christ, the revealed Word of God made known to the heart by the Spirit and the grand spiritual heritage of the ages are the three friends God has given the church and her ministry."

CHRISTIAN ENDEAVOR AND CHRISTIAN UNION.

T. W. GRAFTON.

Among the forces that are to-day contributing to the closer fellowship of the religious world must certainly be reckoned the Christian Endeavor movement. It is yet too early in its history to predict what its ultimate fruitage will be; but it is safe to say that through its influence the realization of the Master's prayer for the unity of his servants will be hastened.

The Disciples of Christ have long insisted upon three principles as essential to the organic unity of the Christian church. They have contended that, first of all, there must be unity of faith, and it has been their glory to have presented a Divine person rather than a human dogma as the object of that faith. They have placed equal emphasis upon the importance of unity in the form of obedience, insisting on scriptural practices both in the administration of baptism and in the observance of the Lord's supper. Perhaps too often this has been made the point of chief emphasis. Not less clearly, but with less persistence, they have seen and urged as a third condition the need of unity in the spirit of the service rendered. But it is to be feared that in some quarters this element has been, for the time, overlooked, while men of faith have contended

valiantly but uncharitably for the correctness of the outward to the neglect of the inner means of grace. But with all our mistakes much has been accomplished, much remains to be done.

The Christian Endeavor movement has never had as its specific object the union of Christ's followers in any ecclesiastical sense. It has pledged its members to the faithful support of their own church. But this makes all the more significant the fact that it is demonstrating the possibility of Christian union from another standpoint than that of conformity. It is teaching the young people of our churches "how good and how pleasant it is for brethren to dwell together in unity." It is strengthening the ties of fellowship, broadening their sympathies and training them in practical co-operation. It is tearing away the barriers of prejudice and exorcising the spirit of littleness and narrowness. If the friends of Christian union have been slow to recognize its service the partisans of denominationalism have not been so tardy in discovering its tendency. The withdrawal of their young people into strictly denominational organizations by the leaders of several denominations shows the fright which Christian Endeavor has been able to give the spirit of modern sectarianism and is an eloquent tribute to its influence in loosening party cords.

It is interesting to note the lines along which the Christian Endeavor spirit is training religious society for the acceptance of a larger fellowship.

First of all, it is cultivating a spiritual unity that must in time transform the outward conditions of the religious world. In its whole conception it is an endeavor "to keep the unity of the spirit in the bond of peace." And this inner life is sure to find some outward expression. Several agencies are contributing to this end. The frequent meetings of local unions and the larger gatherings at state and national conventions are important elements. In them all lines of difference give way before the feeling of oneness as the great congregation joins in the worship of God. Who in the midst of such a gathering has not felt for the time the touch of a broader kinship in Christ? Where was ever sung with keener thrill "Blest be the tie that binds" than where we feel the heart-throb of spirits kindred to our own, though ecclesiastically separate? The singing of the same hymns, the study of the same great themes from week to week, the consciousness that our quiet hour is participated in by others, that the same thoughts are in our hearts at the Endeavor hour and that the same "Mispah" dismisses us, cannot but breathe into our deeper conviction that we are one in spirit and that, to that extent, among young people at least, Christ's prayer is already being realized.

Then the Christian Endeavor movement is demonstrating the possibility of fuller co-operation along practical lines of Christian service. It has long been the shame of the church that its parties have refused to co-operate against the organized and defiant forces of evil. There is scarcely a community in which the various forms of vice could not be routed if the Christian element could be brought together in a co-operation that had in it the qualities of fellowship and permanence. The trouble is the churches will not co-operate. But Christian Endeavor, in many communities, is demonstrating the power of united effort against social evil and civic unrighteousness. It is in this way driving out the saloon, aiding in municipal reform and dealing effective blows at various forms of vice. The lesson will not be lost. The church cannot remain in blindness. One day it will open its eyes to the possibility of victory over its enemies through unity, and

then another great step will be taken toward the realization of Christ's prayer.

Another contribution of Christian Endeavor to Christian union that cannot be overestimated is that through it young people are learning to see eye to eye. Sitting under the spell of the same spirit in worship or co-operating heart and soul in some life and death struggle with evil, they are learning to believe in each other's worth. "Ah, yes, I see now how you look at it. I understand your viewpoint. Well, since we are honestly striving toward the same end, since our fears, our hopes, our aims are one, isn't this Christian bond broad enough and strong enough to hold us both?"

Christian Endeavor is yet in its youth. We must wait for its full fruitage. I am watching to see what will be the result when those who have been trained in the Endeavor movement from childhood come to occupy the leading pulpits and edit our religious papers and sit in the councils of the church as elders and deacons. Then I believe every essential element of unity will be realized and the ideal church with its "one Lord, one faith, one baptism" will have entered upon its triumphant career.

EDUCATION IN THE ENDEAVOR.

ALVA W. TAYLOR.

The Endeavor movement continues to grow notwithstanding the gloomy views of some spiritual prognosticators. It increases in numbers and strength. It has lost the enthusiasm of its younger and more incipient days and is settling down to maturer ways. That is a condition to be naturally expected and much to be desired.

The coming-on growth of an organization demands education as much as does a youth. Enthusiasm and fervor begets numbers, education and increasing skill to do keeps them. Christian Endeavor is in the disciplining period. The passing of the great annual convention is a hopeful feature. It was the thing for its period, but has had its day, served its purpose and is fulfilled in the maturer ways naturally succeeding.

However, it must not be forgotten that the Endeavor movement is essentially one belonging to the order of worship and work more than that of education purely. It is not to become a Bible school auxiliary. It is for action; organized, enthusiastic and full of the fire of prayerful zeal, elastic but not a bubble. Any pedagogical undertaking must be but as a means to that end. Zeal undirected begets fanaticism, enthusiasm without intelligent purpose runs to emptiness; organization without education is inert, it may spread but never deepens, and its great size will prove its weakness. It grows without developing and in nature that creates monstrosities.

Most Endeavorers are busy people. As in all other work the busy man is the most efficient. Endeavorship implies many church duties. No Endeavor exists for its own sake; it exists for the church's sake. To enroll therein is to become a member of the fighting brigade. With a busy week during which occasional committees must be met along with other religious duties, and Sunday taken with Bible school, two church services and the society prayer meeting, the most devout young man or woman may well ask where there is an hour for systematic study.

The writer has tried to look all around the subject and makes bold to come to the conclusion that in many cases it would be well to use the mid-week prayer meeting hour for a study class. The society provides an hour for the prayer communion in its regular meet-

ings. Should the regular society meeting be held on a mid-week evening make it an hour and a half and give half the time to the study. If the society be small the meetings could be held on Sunday in the same way, i. e., give half the time to study. There is no special virtue in a rounded out hour that it and it only can and must be used for a prayer meeting. This chronometrical straight jacket is killing to spiritual interest. Prayer and fervency are not killed by an intrusion of thought, neither is intellect slain by a soul of fervency and prayerfulness. The thing needed in the Kingdom of God is an educated inspiration, an intelligent enthusiasm.

The Bible is systematically studied in the Bible school. There is no need of reduplication in organizing C. E. study classes. The young people should pursue a thoroughgoing course in special classes in the Bible school and take up something else in the Endeavor class. Under the International Lessons, to do this a break must be made. That series does not make provision for such work. At its best and with all its virtues the International Lessons are a piecemeal system from the viewpoint of systematic study for young men and women. This is well illustrated in any treatment they offer on the life of Christ. There is no reason why those who have reached the Endeavor age should not use a text book and pursue a thoroughgoing course while the younger element in the school go on with their usual lessons. This done the Endeavorers may take up some such branch as sacred history, church history, the study of missions, or if the Bible school course be in some other portion of the Bible, the life and teachings of Jesus, for this is the foundation on which all else must be laid and the structural work around which all else must be builded.

The study most germane to the times, however, the one thing needful as an "added-unto" knowledge, is that of Christian missions. Many admirable texts have recently been issued, it is the contemporaneous history of the Kingdom of Heaven's covenants, the periodical account of the church's history. It will recreate Endeavor enthusiasm and direct the church of the morrow into channels of power.

WHAT CHRISTIAN ENDEAVOR HAS DONE FOR THE DISCIPLES OF CHRIST.

JAMES HENRY WRIGHT.

"Much in every way!" So our Endeavorers think, and so do I. I propounded the above in query form to our society last Sunday night and here is the substance of the answers received: "It has intensified the fraternal feeling. We get closer together in the C. E. meeting than elsewhere." "It emphasizes Christian union, which Christ taught and for which we plead." "It trains the young mind and helps its growth." "The weaker are aided by coming into close contact with stronger Christians." "It has increased Bible study." "Many have been brought into the church through its closer association and personal work by Endeavorers." "The taking of the pledge has been a help. Some object to a pledge, but if the pledge is a good one it is all right and helps one to do his duty." "Makes symmetrical Christians who know from their youth how to fight life's battles and to do the right becomes so habitual that temptations lose much of their power." "Makes the Christian more willing to declare himself and urge others to accept Christ." "A step toward the securing of trained workers for the future."

It would be easy to point out weaknesses, but these

are some of the results as seen by our Christian Endeavorers.

There are two currents in Christian Endeavor flowing side by side. They are as unlike as the clearer and murkier waters where the Missouri unites with the Mississippi. The one sounds the clear bugle call of loyalty to Christ and the church. The other fosters denominational loyalty. The first challenges our approval and co-operation. With the latter we can have nothing in common.

Christian Endeavor has favorably introduced us to multitudes who love the Christ but were prejudiced against us from non-acquaintance with our plea; or possibly from the cruder forms of presentation we have sometimes employed. That we stand so near the head of the list in the number of societies has secured us favorable recognition in all places where Christian Endeavor flourishes. We enter into it heartily and nothing that is found in the test of loyalty to the Christ, his church and the Bible causes us to flinch. To quote the words of Dr. Clarke to the writer in a reply to an inquiry whether he did not find Christian Endeavor well received by us, "Why, sir, Christian Endeavor is the very genius and spirit of your plea!"

The development of our young people through Christian Endeavor has been of incalculable benefit. All who have been at all in close touch with the work will readily admit this.

It has done for us all that it has done for other religious bodies, unless we have failed to make proper use of it. In a general way I may say that it has helped to increase Bible study, deepen the spirit of consecration, furnish avenues of specific employment of the young people in religious duties and to increase prayerfulness.

Viewed in its relation to our plea, it has been helpful, when rightly utilized—

1. By its insistence upon loyalty to the Christ. "For Christ and the church" has been its war cry from the beginning. Our faith is Christo-centric. We exalt the personal Christ and he who can truly confess faith in his divine sonship is our brother. We care not for traditions, whether of ancient or more modern origin. What Christ says personally and through his authorized apostles is our test of orthodoxy in faith and conduct. "Whatsoever he (Christ) would have me do" coincides in emphasis with our own teachings.

2. Its emphasis upon loyalty to the church, which we, of course, interpret as the "my church" of the Savior's language, has been helpful to us. The church is a divine institution and is not to be pampered or petted for a day, but is to be regarded and fostered perpetually.

3. It has helped us by its insistence upon daily Bible study. It is our conviction that a careful study of the Word will lead to the recognition of the accuracy of our position in its leading features.

4. It has aided us by insisting upon daily prayer. Given loyalty in thought and life to the Christ, the church, to Bible study and prayer, and we have the key to spiritual success.

5. Its emphasis upon missions has been a great assistance to us. The Junior of to-day knows often more of missions than the aged Christian of other years. Its encouragement of systematic offerings from one's youth will certainly result in better trained and more generous givers in days to come.

For myself, I frankly admit that I favored the movement with great hesitancy at first. But its worth has grown upon me so that I have been a willing worker,

both among our own people and in positions of some importance to which I have been called in the union work.

A good brother who opposed the society once called on me to tell what the Endeavorer can do that any other Christian could not do. My reply was, "Nothing; it only helps the young Disciple to do what every believer should do."

Such is its aim, and if we have not realized it there is a call to us for more intense effort.

Woodbine, Iowa.

CHRISTIAN ENDEAVOR AS THE PASTORS HELPER.

CHARLES BLANCHARD.

It seems to me that the Christian Endeavor Society is the natural helper of the pastor. Here is certainly an unlimited field for all youthful activity and consecrated enthusiasm. I wish that our Endeavorers might realize, as many of them do not, that, like Queen Esther, of sweet old Hebrew story, they have been called into the kingdom

"For Such a Time As This."

O, young people, this is your high calling! You are "called to be saints"—warm-hearted, red-blooded, cheery-faced, starry-souled, ready-handed, nimble-footed saints! A new sort, you say? No! The old, blessed kind who "account not their lives dear unto themselves" for the name of Christ. These are the Scriptural sort of saints—and of Christian Endeavorers! "Saved to Serve" is the substance of the Christian Endeavor pledge.

There are two sorts of Endeavorers—those that always expect to be helped and those who always want to help. Come to think of it, this pretty accurately describes the two classes of Christians, the two kinds of folks in this prosaic world—

"The Lifters and the Leaners."

And I have an unfortunate impression that all too many of our Endeavor folks belong to the "leaners"! I don't want to make any false accusations. But I do want to stir up your pure minds by way of remembrance. The busy pastor needs your help, your sympathy; your enthusiasm, your hearty, happy endeavor in the social work of the church; in the prayer meetings—now sadly neglected by many; in the service of inspiring song; in the circulation of good literature; in the reformatory work of the church; and beyond all else, in individual work for individuals—in the hand-to-hand conflict for Christ; in the face-to-face seeking for souls, where spirits strive with kindred spirits, and characters are fashioned and destinies determined beforehand. O, it's a great thing to be a Christian Endeavorer!

The Christian Endeavor Society is a society in the Church—not apart from the church, and therefore not independent of the pastor. Let us not forget this. The Christian Endeavor movement is intended to do in the church what the Young Men's Christian Association seeks to do outside the church. And this movement from within, under the direction of wise pastoral oversight, has boundless possibilities of helpfulness where help counts for most. "In Christ, in the Church," ought to be added to the Christian Endeavor motto, "For Christ and the Church." The Church of Christ must be the dearest association on earth. Here is the best place in the world to help.

If there is anything that keeps the mind open to angel visits, and repels the ministry of ill, it is human love.—N. P. Willis.

HERBERT P. AND LILLIAN SHAW.**Missionaries to China.**

W. P. KEELER.

The Englewood (Chicago) and the Jacksonville (Ill.) churches now know by happy experience the full significance of "Living Links" in foreign missionary endeavor. Close upon the decision reached by Englewood church to assume the support of its daughter, Sister Lillian, in the China field came word from Jacksonville that their church had claimed the same privilege in the case of Herbert. A brotherly exchange of congratulation at once passed between the two churches, the same having recently been read from the respective pulpits at their Sunday morning services. The greeting prepared by Pastor C. G. Kindred in behalf of Englewood church was in part as follows: "Already one in the great body of a brotherhood standing for the exaltation of Jesus, the divine Christ, now, since the bond between us has become nearer and more personal, we feel that our love must grow stronger as we strive to provoke one another to good works. Together we will rejoice in the victories of the children of our love, and, should it please the Father, together will we sorrow in their suffering. We take great pleasure in sending you this word concerning Brother and Sister Shaw. It was in the Englewood church that the inspiration to the ministry was born in our brother's heart. Here, amid the same people, grew up in a beautiful life of faith and service his to-be-helpmeet in the Gospel. At this altar she placed in his her hand and repeated those bravely touching words of Ruth, 'Whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me.' We feel a holy joy in giving them to the work of our Lord. They have 'adorned the doctrine of God our Savior,' and you have chosen wisely in the selection of Brother Shaw as your representative. May the one for whom you are making this effort be continually in your midst." Pastor Russell F. Thrapp voiced the sentiment of the Jacksonville church in response by writing: "Since the day we heard of your work of faith and labor of love in the support of Sister Herbert P. Shaw in the extension of the Gospel in far-off China we have rejoiced. We love Brother and Sister Shaw and have full confidence in their character and ability. Following our action in the selection of Brother Shaw as our representative in the foreign field new life is pervading our church. This church, this year seventy years of age and ever fruitful in good works, rejoices in the opportunity hereby afforded for further service in the name of the Lord, to whom be all the glory. We realize that in a peculiarly near way you are wedded to us in the holy bonds of Christian fellowship. May the red cord on the map which we will place before our congregations never be severed, but may the 'living link' bind our workers and churches ever closer, until the horizon of the Master is ours in constantly increasing sympathy, love and concern for the whole wide world."

Would that every church out from whose fold goes a life consecrated to the spread of the Gospel in foreign lands could see its way, or make a way, to imitate what these two churches have done in becoming "living links"; and would that no church among us might rest short of the purpose under God of furnishing a missionary ready to dedicate life and all to carrying a knowledge of the Christ to the benighted regions be-

yond the seas. Compared with the laying of one's self on the altar, as do these who thus turn from home and friends and native land, how do the lesser so-called sacrifices and denials of most of us pale into insignificance! It is a justly paid tribute to this supreme devotedness of self for Christ when the thought of an entire church centers in the events that mark the severance of ties that have bound a loving heart to the scenes and relationships of a lifetime. In this instance the chain of events leading up to and culminating in the final leave-taking of these children of the Englewood church has been signalized by an intensity of feeling never before experienced by us.

Herbert, when just entering manhood, became a member of the Englewood church, giving his heart to Christ during a protracted meeting held for us by T. A. Boyer in 1894. His daily walk among us steadily commended the religion of his Master, whose claims upon his life and service could be satisfied only by the resignation of the clerkship he held with a Chicago mercantile house to prepare himself for the ministry of the Word. Selecting Eureka College, he graduated last summer with a record that earned for him a place with the choicest of the sons whom Eureka has contributed to our ministerial ranks. His course at college completed, he came last June to claim his bride, and "our Lillian" passed from the "little mother's" tender care and the humble roof-tree whose joy and light she has always been; stepped from her place of years as one of the sweetest singers that ever graced church choir or lifted tuneful voice for the Master; turned, too, from the equally prized office of teacher of her large class of girls in our Sunday school, which she had so long and faithfully filled. *We shall miss her.* After a "pretty wedding" in the church our brother and sister made their home in Antioch, Ill., the church at that place having been Brother Shaw's preaching point for nearly his whole term of schooling at Eureka, and there he continued as pastor until, a few months later, the F. C. M. S. enrolled them as "missionaries to China."

Had a less optimistic pastor than C. G. Kindred been presiding over the destinies of Englewood church at the time this golden opportunity for constituting itself a "living link" might have slipped by unimproved. But under his leadership the church with alacrity fell into line in engaging with the F. C. M. S. to support its child in the China field. "Existing conditions" simply had to stand aside; increased current expense obligations, already contracted for the new year, and the being in the very midst of our new church building problem—a most urgent one for a congregation numbering no large givers, though many willing givers of what they can—counting for naught, and in the face of this we desired to and felt we *must* do. Our pastor had but to state the case from the pulpit and announce that Sister Nellie Guthridge had opened the lists for subscriptions, and, as with her quiet enthusiasm she went among the people day by day, the \$500 was made up in a short time without any public call.

Sunday morning, Jan. 4, Secretary A. McLean—God's own agent in executing the supreme commission, "Go ye, therefore, and teach all nations"—preached for us and stirred our hearts with added certainty that *all* the kingdoms of this world are to become Christ's. To give ear to his emphatic statements is in itself an education in missions. Herbert and Lillian were present at this service. Looking at the great missionary map

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Christian Endeavor Messages

FROM OUR FIRST NATIONAL SUPERINTENDENT.

J. Z. TYLER.

The beneficial results of Christian Endeavor have come so gradually and are so widely diffused that they may escape notice. It is not too much to claim that, wherever it has gone, it has deepened the spiritual life and been an inspiration to every form of Christian service. It has exalted the aim of life and made it more definite. It has promoted Christian unity and enlarged the field of Christian fellowship. It has rallied the young people to the support of their local churches, stimulated their interest in civic righteousness, deepened their devotion and enlarged their offerings to world-wide evangelization.

As youth grows more sedate with passing years, so is this movement becoming more quiet and less demonstrative. But this is a sign of deepening life. I think that Christian Endeavor to-day is doing more and saying less about it than heretofore. Its novelty and its noise are passing away. It is finding itself. It is becoming conscious of its responsibilities and familiar with its fields of service.

Its increasing, even its continued usefulness, depends upon its continued fidelity to its fundamental principles. It must continue to nourish the inner life by the study of the Bible, by prayer and by loving loyalty to our only Lord. It must continue to be a faithful servant to all the interests of the church; it must continue to lay its hand in consecration on all the activities of daily life. Whatever it has accomplished, rich and abundant as this may be, is the normal outcome of its primary purpose and its fundamental principles. By continued fidelity to these its present achievements are but a promise of what its future may accomplish.

FROM NATIONAL SUPERINTENDENT OF UNITED ENDEAVOR.

REV. FRANCIS E. CLARK, D. D.

I cannot write at length, as I would like to do, to your Christian Endeavor leaders, but I wish you would give them my most cordial regards and express my largest hope for their prosperity during the coming year. Tell them that the Lord is blessing the Christian Endeavor movement in many parts of the world, and we are looking for the best year that Christian Endeavor has ever known. I hope all the Endeavorers of the churches of the Disciples of Christ will enter upon a campaign for a ten per cent increase with enthusiasm, and that this numerical increase will result in spiritual gain and larger usefulness for their churches. May God bless them every one, and through Christian Endeavor promote the great cause of world-wide Christian fellowship.

WHY AM I A STAUNCH BELIEVER IN THE ENDEAVOR MOVEMENT?

JESSIE WILLIAMS HART.

First—Because it was of personal help to me. Going in girlhood from the country to Chicago, where I was alone and among strangers, Endeavorers welcomed me, persuaded me to become a member, gave me work to do and brought to me a realization of the importance of soul-saving. The ten years of active association with the society are among the most precious memories of my life.

Second—Because it has promoted the welfare of our churches. An active society is the thermometer which marks the numerical and spiritual growth of a church.

Third—Because it has brought denominations into closer sympathy. Before leagues were substituted for Endeavor societies by Methodists, Baptists and Lutherans, we who pray for Christian union believed the Endeavor movement would bring the consummation of our desire. Although this larger result has not been accomplished, the influence of the organization in sounding the death knell of denominational prejudice has been immeasurable.

Fourth—I believe in the Endeavor movement because it has contributed vastly to worldwide missions and Christian citizenship; it has stood for daily prayer and Scripture reading; it has aimed to train a generation of young people to do the Master's will. Wherein it has fallen short of its high aims, the failure may be justly attributed to the imperfections and weaknesses of our frail human natures rather than to imperfections and weaknesses in the movement itself.

FROM ILLINOIS STATE SUPERINTENDENT.

J. R. GOLDEN.

The Y. P. S. C. E. has now arrived at a most important period. Since the time of its inception until the last year or so it has been a movement of marvelous growth. It is doubtful if any other movement has received such universal sympathy and support as has this. However, the last few years have witnessed a halt, if not a complete stop, so far as real growth is concerned. Thus far the movement has thrived upon *novelty, popularity and enthusiasm*. It was something new and naturally all young people who were religiously inclined became Endeavorers. It became very popular, and a popular movement attracts a certain class. For the above reasons there must of necessity be great enthusiasm, and young people who would not be attracted by the above-named characteristics would join themselves to a movement of great enthusiasm.

Now the novelty is gone and Endeavor societies are as common as the Sunday school. The glistening part of the popularity has faded and the enthusiasm has greatly subsided. And if there was complete revision of the Endeavor roll in accordance with the by-laws of the society the Christian world would stand in awe, for it would become manifest that where we have fifty names we have ten *real Endeavorers*.

Does this mean that the Endeavor will dwindle and die? Most assuredly not. But it does bring us face to face with the important fact that there must be a change in methods and work. Where, as in the past, many followed because of the novelty or enthusiasm, now they will follow because of the work being done or of the opportunity for them to work. There are open before the Endeavorers two great fields—namely, missionary work and the cleansing and elevation of the social life in the local communities. Into the first of these the Endeavorers are now entering, but of the last few have even grasped the opportunities for mighty work.

The societies among the churches of Christ in Illinois are now quite active in missionary work. Many are supporting orphans in India or a native missionary in some foreign field. Besides this they are doing a grand work in our own state in building up the cause

and fostering the church at Joliet. For two years we have helped in this work and this year we shall see the completion of a church building and the cause well established. We hope for an offering from every society in the state for this work.

Thus we can readily see that the Y. P. S. C. E. has reached its majority, its days of youth are gone and from henceforth it will live and thrive upon what it does in the great work of bringing the world to submission to Christ.

THE CROWNING SERVICE.

F. M. RAINS.

Taking the offering for foreign missions the first Sunday in March is the crowning service in the whole campaign. It is a matter of supreme importance. It marks a great event in the history of the Church. It must not be looked upon lightly. Let no preacher or leader regard it as an undignified thing, one to be gotten rid of in the quickest and easiest way.

Of all the days in the whole year the first Sunday in March is *the* day for this offering. It has come to be known as *the* day. The people expect it. The papers have spoken out clear and emphatic about it.

Aim to surpass all previous records. Urge the highest motives in giving. Do not depend upon the impulse of the occasion for anything. Have the program of the whole service in your mind before you start. Know exactly what you are going to do. Every detail should be arranged before. Every prayer and song and the sermon should focus upon the offering. Make the sermon short and to the point. Make it ring out clear and strong for the evangelization of the whole, wide world. Have no song immediately following the sermon. State the amount of the apportionment to the Church. Begin asking for the offering immediately. The deacons should be instructed before the hour. Each one should know which aisle he is to take. He should be in his place promptly. Have plenty of envelopes and pencils in hand. Request every one in the church to take an envelope who has not already received one. Let all be ready to write their names on the envelopes at the same time. Do not be in a hurry. Ask for large amounts from those able to give them. Make a special effort to have every one present give something. Keep in mind that this offering is a crisis, and that it requires all the skill and tact of the most resourceful preacher or leader. No man will succeed here without a deep and vital interest himself. The size of the offering is usually a correct measure of the preacher's or leader's interest. Take the offering with great enthusiasm. The fire has been kindled, the forge has been blowing a strong blast, and the iron is now at white heat. Now is the time to strike. Let there be Scripture quotations and explanations of the needs of the work given while the people are writing their names. Take the offering with snap and vim. The match has been well made by a thorough preparation during February. Now strike it quick. Do not have any one write their names until all are ready. After envelopes and pencils have been passed let the deacons stand at the back of the church. When the word is given from the pulpits let all write at one time. Be determined to succeed. Make the church feel that mighty things are being done. Remind them that their sister churches throughout the whole land are making the same offering at the same time. Make the church feel the thrill of a mighty movement. Impress upon all that a church is never any closer to her Lord than when making an offering

to evangelize the nations of the earth. After there has been plenty of time for offerings and pledges, let the deacons move forward slowly, and with great care gather up the envelopes and pledges. Take plenty of time for this. Do not be in a hurry. Do not be afraid some will give too much. Do not be afraid that a very large offering at this time will hurt any other work. Do not fail to see those who were not present. See them Sunday afternoon, if possible. As soon as possible let the whole church know the results of the offering, which should be followed with thanksgiving for a great advance.

CHRISTIAN ENDEAVOR AND FOREIGN MISSIONS.

MILTON B. MADDEN.

"The World for Christ," the victorious motto of Christian Endeavor, indicates its attitude towards the evangelization of the world. Unless this watchword is meaningless rhetoric, it calls for enlargement, for advancement, for attainment. Christian Endeavor has already accomplished a great work for foreign missions.

1. The missionaries who have gone to the different fields in late years received part of their training and a large amount of their inspiration and enthusiasm from Christian Endeavor.

2. "In his name" Christian Endeavor has saved the lives of many orphans in India, making it possible for them to become strong men and women for the future development of India and the establishment of a self-supporting, active church.

3. In the "Sunrise Kingdom" Christian Endeavor has educated Christian girls and prepared them for effective work. Some are already more than fulfilling our expectations.

Thus directly and indirectly Christian Endeavor has started influences for righteousness and happiness all over the world.

The Foreign Society asks Christian Endeavorers for \$10,000 this year. Look at the motto! The societies that gave last year, give more this! You who did not contribute, join the happy host! To the Work!

A JUST GOD.

BELLE S. WHALLEY.

O hearts that are clothed with darkness,
O brow whereon hope never dawns!—
O eyes that have lost their luster—
O manhood whose glory has gone!
O ye who entombed your ambition
In the grave where you buried your dead,
Remember, and O be strengthened,
There's always a just God overhead!

O ye who are worn with watching—
Who are faint with the shame and the pain;
Who are breaking your hearts for duty,
Yet stoop not to complain;
Ye who have borne the standard—
Ye who have battled and bled,
Remember and O be strengthened
There's always a just God overhead!

For not to the strong is the battle—
And not to the swift is the race—
From the mouths of babes and sucklings
Has the Father perfected praise!
There was One who was despised, rejected,
Go ye where His lowly steps led—
Remember and O be strengthened,
There's always a just God overhead!

Several women in Texas are making a success of ranching. One of them, a Mrs. Pauline Whitman, owns 200,000 acres in Panhandle, and raises 15,000 cattle annually.

THE QUIET HOUR CALENDAR

Thursday, February 26.

Departure.

The day, a-weary, softly sinks to rest—

The setting sun has kissed the clouds "good-night,"
A purpling blush o'erspreads the glowing west,
And stars peer, timid, through the fading light.

So fain my soul would hear earth's last "good-by,"
With thoughts serene as closing tints of even,
Which, ere they fade forever from the sky,
Blend softly with the coming lights of heaven.

JOHN TROLAND.

Friday, February 27.

If you will always remember that, whatever you are doing, God stands by as a witness, you will never err in your acts.—*Epictetus*.

Look Upward, Not Down.

In these times of dissensions and bickerings in the religious world many of Christ's followers, perhaps, are prone to allow the fear of danger from the ravages of the evil one to overshadow their faith in him who holds the destiny of nations in his hands. Alexander Maclaren, so often quoted in our columns, says thus wisely:

"If you look down from the narrow ledge of the Alpine heights to the thousand feet of precipice on either side of the two or three inches where you have your footing, you will get dizzy and fall. If you look up you will walk steadily. Do not ignore the danger, nor presumptuously forget your weakness; but 'when I said my foot slippeth, thy mercy held me up.' Recognize the slippery ice and the feeble foot, and couple them with the other thought: 'The Lord knoweth them that are his.'"

Saturday, February 28.

The Reward of Service.

The sweetest lives are those to duty wed,

Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.

The world may sound no trumpets, ring no bells;
The book of life the shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

ELIZABETH BARRETT BROWNING.

Sunday, March 1.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles.

Men who love Jesus Christ do not ask if they must do this or that to be saved. They will do whatever he bids them to do; for only so do they show their loyalty to the Commander. Here is the way to veteran soldiery. Here is the way to victory over the evil of the world. Here is the way to human development. Here is the way to the reorganization of society and government on a just basis. Here is the way to all the

good that all good men of all ages have hoped to bring about. Here, then, is the way onward to the development and glory of the whole race of man.—*The Ensign*.

Monday, March 2.

It is as when a pool lies far up in the dry rocks, and hears the tide and knows that her refreshment and replenishing is coming. How patient she is. The other pools nearer the shore catch the sea first, and she hears them leaping and laughing, but she waits patiently. She knows the tide will not turn back till it has reached her. And by and by the blessed moment comes. The last ridge of rock is overwashed. The stream pours in; at first, a trickling thread, sent only at the supreme effort of the largest wave, but by and by the great sea in its fullness. It gives the waiting pool itself, and she is satisfied. So it will certainly be with us if we wait for the Lord, however he delays, and refuse to let ourselves be satisfied with any supply but him.

PHILLIPS BROOKS.

Tuesday, March 3.

If We Believed.

Speak a shade more kindly
Than a year before;
Pray a little oftener;
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above.

—Selected.

How many an unworthy thought, how many small anxieties the good man avoids—nay, how many weights of real trouble and affliction does he make lighter—by merely walking each day up to the Mount of God and breathing there, if only for a few minutes, the transfiguring air of that pure height!

CHARLES WICKSTEED.

Wednesday, March 4.

Implicit faith requires implicit obedience.

God's Way Best.

"Life's highest, hardest lesson is trust. When we have learned that, blessed are we. Happiness comes when we have what pleases us, but blessedness—finer and deeper than happiness—comes when we rejoice in what we have, being confident that God's goodness is in it all. God never hangs a scarf of cloud up in the sky but he drapes it beautiful; God never strikes a harp amongst the fir trees with the fingers of the wind but he does so harmoniously; and a life—God never so places or tunes it but that beautiful and harmonious possibilities are there. Our lesson is to have eyes that see and ears that hear and a heart that understands this wonderful working of our God."

It All Depends on You.

It isn't the way that is stormy—
Where the storm clouds hide the day—
It isn't the thorns that pierce the feet;
It's just how you walk the way.

It isn't that lions linger,
With teeth that are keen to slay—
It isn't the sorrow to-day—to-morrow;
It's just how you walk the way.

It isn't that crowns await you—
The gold of the rainbow's ray—
It's only the faith that lives through death;
It's just how you walk the way.

—Frank L. Stanton, in *Atlanta Constitution*.

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

Lessons from the Sermon on the Mount.

Topic March 1: Matt. 5:1-12.

What Christ Teaches About Blessedness.

The beatitudes of Jesus sound a new note in the world's teaching. So great a thinker as Daniel Webster has left us the statement of the conviction of his maturer years: "My heart has always assured me that the sermon on the mount must be divine." Truly "never man spake as this man"—the Prophet of Nazareth. And this is the deep conviction of the intelligence of the age, notwithstanding the prevalence of skepticism in many departments of religious thought. In the presence of the personality and the authority of the Christ skeptics, scientists bow in humility and reverence. The teachings of Jesus, I feel assured, have an ever-widening and deepening influence in the affairs of men. And yet it must be acknowledged that all of us come far short of any just apprehension or appreciation of the deeper and diviner meanings of the beatitudes and of the social and religious principles of the sermon on the mount.

How contrary to all our ideas of happiness is this first utterance of the Master: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Our misapprehension is perhaps in the notion many have as to what it is to be poor in spirit. Let us get the Master's meaning. To be poor in spirit is not to be a physical or moral or spiritual weakling—though some seem to think that a snifle is a sign of spirituality. This idea is not as prevalent as formerly. The growth of athletics in colleges and the general development of physical culture tends to a better conception of the real teachings of the New Testament. To be poor in spirit is to be teachable in spirit. This is clearly indicated in the subsequent teachings of the Master: "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." And of little children he says: "Of such is the kingdom of heaven." The poor in spirit inherit the kingdom of heaven—little children and those who become as little children—enter into the kingdom of heaven. These are of a kind in spirit. And this is the meaning of the Master. And as children are naturally happy, the most hopeful of all human kind and the inheritors of all things, so Jesus would have us understand that those who are poor in spirit—child-like, trusting, teachable—are the truly happy, always hopeful, the heirs of all heavenly things! Oh, let us believe it, rejoice in the assurance! For the poor in spirit are those who have the love that hopeth all things, believeth all things, endureth all things and which never faileth.

"Blessed are they that mourn, for they shall be comforted." As Joseph Parker says, there is

"A Wicker Gate"

for every one of us in these beatitudes of Jesus. Blessed are they that mourn—who sorrow, yet not without hope, for they shall be comforted. And many there be who enter into his everlasting consolation and who know his peace that passeth all understanding through the wicker gate of weeping. Only those who mourn know the comfort of Christ. Sometime we shall all know if we hold our confidence when sorrow comes. Dear Master, grant unto us thy presence and thy peace in the hour of our trial. "Blessed are the

meek, for they shall inherit the earth." How can this be? you ask. Who are the meek? Why, the meek are those who have let patience have her perfect work. Who have endured, like Moses, "as seeing him that is invisible." And Moses was the meekest of men. He let patience have her perfect work. And, failing to enter into the land of promise, he has yet become the inheritor of earthly and heavenly possessions. Beyond all the sages of the ancient days this man who humbled himself and suffered loss of all things has become the inheritor of the earth!

THE PRAYER MEETING.

SILAS JONES.

The Wonders of the Bible.

Topic March 4: Ps. 119:18; 19:7-11; Heb. 4:12, 13; 2 Tim. 3:16, 17.

I think we can find great profit this week in hearing the words of great men concerning the greatest book.

The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America.

WENDELL PHILLIPS.

Let us cling with holy zeal to the Bible only, as the religion of Protestants. Let us proclaim, with Milton, that neither traditions, nor councils, nor canons of visible church, much less edicts of any civil magistrate or civil session, but the Scriptures only, can be the final judge or rule.

JOSEPH STORY.

The general diffusion of the Bible is the most effectual way to civilize mankind, to purify and exalt the general system of public morals; to give efficacy to the just principles of international and municipal law; to enforce the observance of prudence, temperance, justice and fortitude; to improve all the relations of social and domestic life.

JAMES KENT.

To the Bible men will return because they cannot do without it; because happiness is our being's end and aim, and happiness belongs to righteousness and righteousness is revealed in the Bible. For this simple reason men will return to the Bible, just as a man who tried to give up food, thinking it was a vain thing, and he could do without it, would return to food; or a man who tried to give up sleep, thinking it was a vain thing and he could do without it, would return to sleep.

MATTHEW ARNOLD.

There are some books that are absolutely indispensable to the kind of education that we are contemplating and to the profession that we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now, not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist.—Chas. A. Dana.

I have always been in favor of secular education in the sense of education without theology; but I confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present utter chaotic state of opinion on these matters without the use of the Bible. By

(Continued on page 257.)

The Bible School

Lesson 10.

Paul at Ephesus.

March 8.

Study vs. 8-20 Commit vs. 18-20.

GOLDEN TEXT: Acts 19:17. The name of the Lord Jesus was magnified.

LESSON: Acts 19: 13-20.
AMERICAN REVISION.*

13 But certain also of the strolling Jews, exorcists, took upon them to name over them that had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. 14 And there were seven sons of one Sceva, a Jew, a chief priest, who did this. 15 And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. 18 Many also of them that had believed came, confessing, and declaring their deeds. 19 And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of the Lord and prevailed.

INTRODUCTION.

1. *Ephesus.* See comment on this city in the introductory portion of the last lesson. Ephesus was in later years the scene of the activities of the Apostle John. This church was one of the seven churches of the Apocalypse (Rev. 2:18). It seems to have been the commercial emporium of the region, and of great importance, for John in describing the commercial life of Rome appears to make use of his knowledge of Ephesus (Rev. 18:12, 13).

2. *Christianity and Heathenism.* This city as the seat of the worship of Diana was the famous shrine to which thousands came on religious pilgrimages, and it was also the city famous for its diviners and enchanters, the home of all superstition, as the lesson narrates. The miracles of the apostle were in marked contrast with the sorceries of the pretenders. Paul had secured a public hall known as the School of Tyrannus, in which he held his meetings and conducted a school for the disciples.

3. *Persons.* Paul, the apostle, his friends, including Aquila and Priscilla, and the sons of Sceva, a Jewish priest, who were sorcerers.

4. *Date.* The events of this lesson, like those of the last, fall within the period of Paul's residence in Ephesus and probably occurred in the year 55 A. D.

EXPOSITION.

The Gospel and Magic. At Ephesus the contest waged by Paul was sharp drawn between certain sorcerers and workers of magic on the one side and the Gospel of Christ on the other. And here, as always, the Gospel was shown to be the power of God unto salvation. In a later allusion to his stay in Ephesus Paul gives account of the character of his untiring labors at this place. Ch. 20:18, etc.

10. *Varied Labors.* It was Paul's custom always to go first to the Jews, then to the Gentiles. After three months' labor in the synagogue he departed, well knowing that long-continued speaking would not help opposers of the truth, while separation would be a benefit to the converts. During his two years' stay in Ephesus, Paul supported himself by his own labors. Ch. 20:33, 34. Doubtless the foundation of some of the other of the seven churches of the Apocalypse were laid at this time. Rev. 1:11.

11, 12. *God's Confirmation.* The miracles wrought were special, because unusual, to meet a special development of the power of evil at Ephesus. It was as when Moses did miracles before Pharaoh; Elijah on Mount Carmel. Not relics of a dead saint, but articles used by the living and for the occasion only, were employed. Matt. 9:20-22.

13. *A Blasphemer's Appeal.* The wanderers, not necessarily worthless men in the modern sense of vagabond, pretended to a power of expelling evil spirits, or to the cure of diseases by charms, incantations, etc. Paul well realized that his "wrestling" was not against flesh and blood, but against the unseen power of evil. Eph. 6:12. Seeing the power Paul had manifested, they assumed that there was

some special charm in this new name used, the Lord Jesus, which likewise might be of avail through their appeal.

14. *An Impious Family.* The sons of Sceva likewise were sorcerers, being without faith to place them in true relation with Christ, hence unwarranted in the use of his name. Sceva, as chief of the priests, very likely was at the head of one of the twenty-four courses of priests as Zacharias had been. Luke 1:8. The profane meddling in sacred things led to their serious hurt.

15. *Demoniacal Attestation.* The evil spirit had been irritated, instead of calmed, by the acts of Sceva's sons. This spirit, like many a man who does not serve Jesus, had a knowledge of him. The devils believe and tremble. Jas. 2:19. For friend or foe to hear Paul was to know him, for it was no uncertain sound that he put forth.

16. *A Narrow Escape.* Obviously there were two distinct personalities: the Spirit spake (vs. 15); the man acted. He leaped on the sons of Sceva as if to punish them for their impositions, and thus virtually emphasized the reality of the apostle's power. But at last the Word of God prevailed. The attack was so terrible that the men barely escaped with their lives.

17. *Great Publicity Obtains.* The remarkable event in which the power of the magicians and of demons gave way before the truth turned out to the furtherance of the Gospel. Phil. 1:12.

The character of genuine Gospel work is centrifugal. It was the name of the Lord Jesus, not of Paul, that was magnified. To magnify is the reverse of to belittle. Do we so hold up Christ that he is magnified before men, or do we, by half-hearted service, belittle his name and that of his church?

18. *Public Opinion Changed.* Those who had been duped doubtless were nominal believers who still retained some of their early faith in magic. They were not far advanced in the school of Christ. Professors became confessors. One truly converted is willing to acknowledge his former wrong.

19. *Sacrifices for Christ.* They brought their mystical works, containing symbols and formulas used in imposing on the people. There could have been no stronger proof of sincerity. The value of these books is supposed to represent about \$10,000. All books in that day were costly, transcribed as they were by hand.

20. *The Gospel Triumph.* It triumphed because its bearer, Paul, was strong in the Lord and in the power of his might. Ep. 6:10. God's word flourished, then as always, in spite of opposition. Vs. 10; Ch. 6:7; 12:24; Isa. 55:11; Col. 1:6. Its marked progress likewise is corroborated by the testimony of unfriendly Demetrius. Vs. 26. Evil workers were put to scorn and their claims were regarded as senseless.

PRACTICAL APPLICATION.

1. *In the School of Tyrannus.* One is surprised that Paul was not discouraged long ago with his efforts to reach the Jews in the synagogues. But in many ways he shows his longing for the salvation of the Jews. In Corinth, and probably elsewhere, he organized a church which was much like the synagogue in its worship and practice. Now in Ephesus, in going to the school of Tyrannus, he openly adopts the methods of the Greeks in teaching the things concerning the Christ.

Paul's practice assures us that Christianity is in no wise a matter of method. With the synagogues, the mass of people in the heathen cities were not acquainted. So if more people are to be reached by using a philosopher's lecture-hall, and reasoning daily as did the Greek teachers of that time, then to the lecture-hall he will go, and make his appeal for Christ every day.

From the practices of the apostles, it is evident that the disciples are given absolute liberty in methods of church work. To accomplish the end, to convert the heathen, to save the lost, are the only important things. How to do these things is left entirely to the discretion of the churches and the missionaries.

2. *Christianity and Superstition.* Many were working miracles in Ephesus, or at least were trying to. The belief in more than one Deity and in a multitude of supernatural beings makes the universe a chaos and religion is mere superstition. Such a thing as "a law of nature" and "uniformity in nature," is inconceivable. Every device is used to cajole the various deities, and to win the favor or compel the submission of all the fantastic spirits. Men lived in constant dread of these somewhat free malicious spirits, who had power to cause ill health and bring disaster. Those who could control these supernatural beings were looked upon as special messengers of God.

*The American Revision. Copyright, 1901, by Thos. Nelson & Sons.

In its belief in the power of the saints, and in the efficacy of certain intercessory rites, the Roman church has brought the old polytheistic beliefs and practices down to the present. Christianity, which knows one only God, the Father, and one Lord and Savior, Jesus Christ, working hand in hand with modern science, makes it impossible to maintain faith in the lawless supernatural.

3. *The Insight of Abnormal Minds.* Verses 15, 16. The power of sincere, self-possessed men and women over the minds of insane or other abnormal persons is well known. It is remarkable also how clearly these "evil spirits" perceive the character of the deceitful. So it is very dangerous for a wicked man to attempt the conversion of others. His sin may find him out. Nothing so much stands in the way of many men becoming Christians as the misrepresentations of Christianity practiced by church members.

On the other hand, there are few indeed who will not say, "Jesus I know (or recognize), and Paul I know." And this leaves them without excuse for not giving their lives to the Lord.

4. *New Faith Produces New Life.* Verses 18, 19. "As a man believeth in his heart, so is he." If a man really believes a doctrine, his practice will inevitably accord with it. If a man does not live a righteous life, it is because he really does not believe in righteousness. He may respect righteousness, and often wish he believed in it, but those are very different things from faith.

Nothing is more natural than for those who believe to confess their wrongs and to discontinue their methods of wrong doing. Is not one weakness of our modern evangelization the lack of emphasis put upon repentance and confession? We are so eager to add names to our church-rolls that church-membership comes to stand for very little. It is notorious that, in many business circles, the fact that a man is a church-member is not at all in his favor, even if it is not against him. This is a great disgrace.

5. *Right Living Often Expensive.* Verse 19. "A man must live" is an excuse often given by the pretentious for the continuance of their evil or questionable ways. As a matter of fact, it is nearly always expensive to live righteously. And besides, it is not always true that a man must live.

"There are times when a man must die.
Imagine as a battle-cry,
For soldiers, with a sword to hold,
For soldiers, with a flag unrolled,
This coward's whine, this liar's lie,
A man must live."

Jesus never hesitated to say, what his ministers are often afraid to say, that except a man put his very life into the hands of Christ, he cannot be His disciple. Like Zachaeus, the true disciple seeks to restore even fourfold that which has been wrongly exacted.

LESSON ILLUSTRATIONS.

1. *Christian Courage.* The distinguishing mark of every great leader in righteousness has been courage, absolute fearlessness in the performance of duty. It finds expression in Peter's reply to the Sanhedrin: "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye." It is seen in the defiance of Savonarola in his attitude toward the Pope; in the fearless journey of Martin Luther to Worms; in the courageous condemnation of the sins and follies of Mary Queen of Scots by John Knox, and in the conduct of every faithful minister in his fight against the prevailing evils of modern society. To speak out boldly, to resist popular follies, to meet and overcome strong temptations—it is these that test the strength and fiber of profession.

2. *Sincerity Demonstrated.* After all the final test of the genuineness of human profession is a changed life. The tree is known by its fruits. When the converted saloon-keeper seeks a purchaser for his business at a fair profit before turning over a new leaf we may seriously doubt his motive. But when he breaks in the head of every barrel and keg in his possession and pours their vile contents, regardless of their market value, into the gutter, for conscience sake, we may hail him as a true disciple of the Master, and a worthy yoke-fellow of the Ephesian magicians.

3. *The Riches of Christ.*

Christ is a path, if any be misled;
He is a robe, if any be naked be;
If any chance to hunger, he is bread,
If any be a bondman, he is free;
If any be but weak, how strong is he.

To dead men life is he, to sick men health;
To blind men, sight; and to the needy, wealth;
A pleasure without loss, a treasure without stealth.

—Fletcher. Verse 7.

4. *God's Workmanship.* Grown gray and old, reading the story of the prodigal son, Coleridge sobbed out: "It finds me, it finds me. This divine book is a mold that fits my heart." In that hour Coleridge felt that man was a miniature edition of God. Kepler had the same idea when he said: "The astronomer thinks out God's thoughts after him." Agassiz had it when he exclaimed: "The geologist moves along paths worn deeply by the divine footprints."

THE PRAYER-MEETING.

(Continued from page 254.)

the study of what other book could children be so much humanized?—Thomas Henry Huxley.

Whatever one may think as to its origin, its inspiration or its authority, no one can doubt that the Bible speaks to the human heart as no other book in any language has spoken. It gets down to bed rock. It reaches the plain facts of human existence. It shows the way to fill our days with "abundance of life," to make our lives not matters of mere existence, but strong, helpful, joyous and successful. The Bible enters into no man's life without helping it.—David Starr Jordan.

CHRISTIAN ENDEAVOR AND SOCIAL RIGHT-EOUSNESS.

(Continued from page 246.)

brought near. It is a task to challenge the Endeavor host, to introduce the Christ into the real everyday life of our world.

There are many things to aid this effort. The consciences of men are speaking with increasing urgency, saying, "This should be done." There is a rising revolt against our social injustices and iniquities. The demand is growing rapidly for social justice and purity. It is the day of opportunity. Let the Endeavorers enter the open door.

HERBERT P. AND LILIAN SHAW.

(Continued from page 251.)

which Brother McLean brought with him, and which was spread before us as he preached, we coveted one like it, and he told us how to secure it at a cost of only \$3.00. In size about 6x12 feet, it is printed in colors on white cloth, disclosing at a glance both hemispheres and the surrounding oceans. We already have hanging in our church auditorium a duplicate of this notable map, with its missionary statistics, and a "cord" stretched spanning the space between and connecting Chicago and Lu Cheo Fu. This visible reminder, along with the large framed picture of the "bride and groom," just placed on the wall, will help to keep green the memory of them. On Sunday evening, Jan. 11, Herbert stood before our congregation for the first time in the role of preacher, scarce one of us ever having heard him preach. He took for his theme, "He touched the bier," and delivered a most soulful discourse. The fervor and abandon to Christ and his message which characterized this sermon speaks volumes for the earnestness that is sure to enter into our brother's pleading for the Master in distant China.

The following Tuesday "our missionaries" took the train for California, whence, after a visit of days with Herbert's parents, who reside there, they were scheduled to sail by the good ship Hong-Kong-Marn Feb. 5, and to arrive at their destined port March 7. Without ceasing; brethren, let us keep them in our prayers and the missionaries of the cross everywhere.

OUR BOYS AND GIRLS

An Automobile Tragedy By Charles Morris Butler

In one of the larger cities of this grand and glorious country, America, stands a palatial residence; the home of Jefferson Sherbrook, his wife Edith, and their daughter Dorothy, an only child.

Little Dorothy, called "Dot" for short, was a sweet child, with beautiful blue eyes, long golden curls, and a chubby, loving face. Everybody's pet, and the idol of her parents—as far as they were capable of loving and idolizing anything in this life outside of "society" and "money." Well she might be made an idol of, for she certainly was a pure gift from heaven to this selfish, worldly couple.

The Sherbrooks thought nothing too good for little Dot, and so she had everything lavished upon her that money could buy. But this did not bring happiness nor maternal love to the child, for the pleasure-loving and society-bound mother did not have the "time" for such frivolous things as the bringing up of one of God's little ones. Plenty of pride—selfish love in the child but not for it. Bessie, the old, kind-hearted nurse, was more to poor little Dot than was the grand lady mother, because from Bessie Dot received all that her heart craved—love. But the parents thought this an unnatural state of affairs for a child to love its nurse—with whom she lived—more than she did her mother, whom she saw only once in a while, and so Bessie was discharged, lest she corrupt the mind of the child.

Oh, how little Dot missed Bessie, though Minnie, the present nurse, filled her place in a mechanical way. Bessie and Dorothy had been companions since little Dot's advent into the world, and now Bessie was gone, and in the lover's place was one who simply worked for wages.

Dorothy was a precocious child, one not easy to forget. Her little mind was wide-awake to note the features of all people with whom she came in contact, hoping to find her "Betty." But the poor little heart yearned in vain.

• • •

One of the forms of entertainment that the social set to which the Sherbrooks belonged indulged in was automobile racing, and it was a common occurrence to have a race for prizes and end up by an evening at a banquet.

Jefferson Sherbrook was a famous chaffeur, and was the happy possessor of a prize-winning machine which he took pride in entering in every race possible. His wife always accompanied him, for she, too, loved the eclat and excitement of being first in the eyes of "society."

To-day they had won a race (what

glory!), and as evening drew near were whirling homeward to prepare for the banquet at which they would be the guests of honor.

It was growing dusk as the vehicle in which Sherbrook and his wife sat sped madly through the crowded streets of the city; and the iron monster, guided by its master-hand, turned and twisted out of the way of trucks and carriages, easily leaving all behind.

Was it a case of "life" and "death" that Sherbrook reach home at a certain minute? Certainly. Guests should not be kept waiting to do honor to the hero of a championship race. Business teams must stop to give the "Meteor" right of way, pedestrians must seek safety and fly from its path as it speeds along the driveways trying to catch "time," so that an extra minute may be spent in dress or hilarity.

As they neared the boulevard on which they resided, the Sherbrooks were confronted with an obstacle which they could not move. The fire department battling with the flames of a burning dwelling. It became necessary for them to turn from the boulevard into a side street and make a roundabout detour in order to reach home. The turn was made, going at full speed.

A bevy of little children were playing here in the middle of the street, upon the sidewalks and upon the steps of the little cottages which lined the sides. These were the children of the poor but respectable parents who lived in the neighborhood. Many of them were girls, just as lovely and attractive as little Dot, the daughter of the millionaire.

They were running freely hither and thither, playing all kinds of childish games, this lovely evening on the usually quiet street, when all of a sudden a hideous monster in the guise of an automobile turned in upon them. They were taken by surprise and many of the smaller ones stood spell-bound, either from fear or admiration, until they were chased from the path of the flying "Meteor" by the elder ones.

One pretty little tot, with her golden hair all tossed and flying in the soft evening breeze, stood unnoticed by the other children right in the path of the automobile. The occupants of the auto saw the little one, because she was dressed in white—though dirty from contact with dust of the street.

Sherbrook tooted his horn and hallooed to make the child draw back out of danger and let the auto pass, but the little one seemed rooted to the spot. Sherbrook was in a hurry—he had no time to stop and place her out

of the way; the street was narrow, it was impossible to turn; the auto was traveling at a frightful pace, and perhaps it would have been impossible to have stopped in time—anyway, the car kept moving on.

The happy group of children were terrified by the unexpected appearance of the "Meteor;" they were still more horrified when they heard the piercing scream of agony the little babe emitted when she felt herself being drawn under the wheels of the flying vehicle.

On dashed the monster of death and destruction, and the occupants of the auto did not stop to learn what damage had been caused by their haste.

"It didn't have sense enough to get out of the way," said Sherbrook with a slight shudder. "Some poor man's brat, no doubt, who, if he learns who did it, will be suing me for damages!" He thought of the money it might cost him and did not stop for humanity's call.

As the pitiful cry echoed in the quiet evening air each parent on the street was filled with horrible fear that it might be one of his little ones. They did not try to stop the escaping criminal, but ran with fear and trembling to the assistance of the unfortunate little child mangled by the wheels of the auto-car.

No one in the neighborhood recognized her. A big tender-hearted policeman lifted the mangled body to a place on stretchers and she was taken to a near-by hospital for medical assistance.

• • •

Reaching home Jefferson Sherbrook and his wife Edith hastened to their respective apartments to make preparations for dinner and their prospective evening of gaiety at the banquet hall.

"Where's Dorothy?" asked the father or the mother just before they donned their outer garments ready to go out. "I haven't seen her to-day."

"I will call Minnie. Perhaps little Dot is sleeping a little longer this afternoon than usual."

Edith rang for Minnie. No answer. Then she searched for her and Dorothy. Neither was found.

"I'll have to discharge Minnie for daring to keep Dot out until this time in the night!"

Jefferson became alarmed and began a search himself. Something seemed to clutch his very heart-strings. Perhaps it was the memory of the little face and figure he felt was lying crushed and bleeding on the cobblestones of the side street. He went to the kitchen and there found Molly, the cook. "Where is Minnie and the baby?" he asked. He always called Dot "the baby" when he spoke of her, she was such a tiny little thing.

(Continued on Page 261.)

THE CHRISTIAN CENTURYA WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
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Articles for publication should not exceed one thousand words and should be in our office one week previous to date of paper in which they are to appear. News letters should be condensed as much as possible. News items are solicited and should be sent in promptly.

NOTES AND PERSONALS

C. W. Hughes, Spears, Ky., can engage as singing evangelist after March 1. Will go anywhere.

The Board of Church Extension has had decided to it recently real estate in Ohio valued at from \$3,000 to \$4,000.

Oliver W. Stewart, our Springfield correspondent, is the only "Prohibitionist" in the present Illinois legislature.

Lowell C. McPherson, Havana, Cuba, two accessions last Sunday—intelligent Cubans. Five accessions recently.

R. H. Sawyer, pastor of the Christian Church, Watsonville, Colo., has just published a book on "Bible Religion."

Evangelist Bennett is in a fine meeting at Yale, Mich. Twenty-seven added this last week. He goes next to Owosso.

Harry G. Waggoner, Pleasant Plains, reports two confessions last Sunday. He will close his work March 1 to accept a call to Allenton, Ia.

The churches in Southern California will be responsible for two Living Link churches in the Foreign Society this year. The tide is rising.

Bro. T. A. Cooper of Indiana is with us in a meeting. Eight additions up to date. State convention will meet here in September.—Clarence Mitchell, Wellsville, N. Y.

The University Place church, Des Moines, Ia., will become responsible for the salary of Herman P. Williams, Manila, and thus become another Living Link church.

R. W. Castor, the faithful pastor at Albia, Ia., writes: We closed our meetings here last week with 82 accessions. Bro. W. J. Hastie of Chariton, Ia., did the preaching. Church rejoicing over results.

Stephen J. Corey, pastor of Second church, Rochester, N. Y., writes: We are having a splendid meeting. A. W. Fistune of the First church is preaching. Increasing interest and 28 confessions in two weeks.

The Board of Church Extension has just received \$500 more on the annuity plan from a brother in Illinois. Any one desiring information about the annuity plan should address G. W. Muckley, Kansas City, Mo.

The meeting at the First church in Bloomington, Ill., being conducted by the pastor, A. A. Wilson, was compelled to close in the midst of the third week on account of the sickness of Bro. Wilson. There had been about 35 accessions.

We are now in a good meeting here. A number of leading citizens have already made the good confession. C. C. Hill is one of Missouri's most popular and successful pastors, and the church in Richmond is one of our best churches.—Omer and Sprague, Richmond, Mo.

O. J. Law, Cantrall, Ill., writes: I began a meeting here Feb. 8. Weather and roads have been much against us. No additions yet. Hope to stir them up by March 1. Would like to hold one more meeting before I return to Texas. Churches desiring meetings address me at Cantrall.

J. L. Hill, pastor of the church at Union City, Ind., says: "Union City is ready to join the Living Link list. We have for the last two months been talking and singing and praying for foreign missions. I shall see to it that every man, woman and child in the church is personally solicited."

Disciples desiring a good business location should visit the rapidly growing city of Macon, Mo. There is plenty of work in the factories here for good men and we need your help in the church. We need a job printing office, brick works, canning factory and "racket store."—A. R. Adams, minister.

We open our third week to-day with three confessions at the morning service, making 36 added to date. V. E. Ridenour is with me, singing most acceptably. A great storm has raged, beginning yesterday, with rain and ice, then sleet, turning to snow. We are happy and hopeful.—D. W. Moore, Springfield, Mo.

During the past ten years Protestantism has made a gain of over 50 per cent in membership in India. What more could the churches of Christendom reasonably ask? The advance on heathen soil is much greater than in

the home land when the amount of money and number of those workers are considered.

Many churches will surpass all previous offerings for foreign missions, March 1st. We need hardly suggest that the preachers and church officers will urge the highest motives in giving. Every detail for the offering should be arranged beforehand. Every prayer and song and sermon should focus upon the offering.

Meade E. Dutt, pastor, Girard, Ill., writes: During the past three weeks Bro. Louis O. Lehman of Chandlerville, Ill., has been holding a meeting for us. The results were six by confession and one from the Baptists. Bro. Lehman's presentation of the gospel is worthy of commendation as it is clear-cut, forcible and pleasing, arousing investigation rather than enmity. We shall remember him for his work's sake.

BUILDING BONES.**Of Great Importance That Children Have Proper Food.**

A child will grow up with weak and small bones or strong and sturdy frame, depending on the kind of food given.

That's why feeding the youngsters is of such great importance. The children do not select the food—the responsibility rests with the parent or guardian, or with you if you select the food for a boy or girl.

The scientific selection of this food should begin as early as possible. That's when the delicate little plant needs the tenderest care. A well-known lady of Calistoga, Calif., says: "About two years ago my little niece was taken sick. When medical aid was called one physician pronounced the case curvature of the spine; another called it softening of the bones and gave but little hope of her recovery. For weeks she had been failing before her parents thought it anything but trouble from her teething."

"She had been fed on mushes and soft foods of different kinds, but at last her stomach could retain scarcely anything. At this time she had become a weak little skeleton of humanity that could not much more than stand alone."

"The doctors changed her food several times until finally she was put on Grape-Nuts, which she relished from the first and ate at almost every meal and her recovery has been wonderful. She has been gaining ever since in strength and weight."

"She has eaten dozens of packages of Grape-Nuts in the last year and a half, and the child is now a rosy-cheeked and healthy little girl, still clinging to her Grape-Nuts."

"It is plain the food has saved her life by giving her body the needed material to keep it well and the bone material to build with. Name given by Postum Co., Battle Creek, Mich."

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**PRICE BAKING POWDER CO.
CHICAGO**

We are giving special attention to the interest of Christian Endeavor in the present issue. Our readers are favored not only with a number of able contributions by representative Endeavorers among the Disciples, but we have been able to secure for them the address delivered by Dr. F. E. Clark at the recent Bible Conference in Chicago.

Ann Arbor, Mich., is recognized by all as one of the strategic centers. The work of the Bible Chair is making a steady advance under the wise instruction of Prof. Coler, assisted by Prof. E. P. Wiles. T. W. Grafton is proving himself well capable of building up a strong church at the seat of this great university. They have had ten accessions in the last two weeks.

Send the March offering promptly Monday morning, March 2d, to F. M. Rains, corresponding secretary, Box 384, Cincinnati. Send by postoffice order, express order, bank draft, or registered letter. Be careful to give the name of the local church when different from the postoffice and state definitely whether the offering is from a church, an individual, a Sunday school or an Endeavor society.

B. N. Mitchell writes in a hopeful spirit of the work at Liverpool, England. In the six months he has been there, forty-four, mostly by confessions, have responded. The audiences have steadily increased until they have the largest in several years. All departments are on the upgrade, and the church is enjoying a healthy spiritual growth.

Special Price, \$1.

If you want a fine book on the philosophy of the Christian Endeavor movement free, send us one new subscription to the Christian Century. Regular cash price, \$1.50.

H. L. Atkinson, the cultured minister at Geneva, Ohio, writes: One week's meeting with home forces alone has resulted in eight additions, two by letter, two by statement and four baptisms. We have now federated with the Baptists for a two-weeks' campaign with evangelists from out of town, after which we will probably continue our meetings with "home workers."

J. Stuart Miller, pastor Second church, Austin, Minn., writes: We spent four days at Brownsdaye, Minn. Preached in Baptist church. Had good attendance, good interest and two confessions. Made many friends. The Baptist preacher, also the M. E. minister, attended these meetings and took part in them. All were made happy and we are going over again. The Second church is prospering. The writer will go to Nebraska to begin meetings there at once, then return to our pastorate here.

E. E. Coperthwaite, Saginaw, Mich.: Three more yesterday. Two confessions, men—a young man student at college here, the father of one of our young men, and Rev. George H. Johnson, a former minister of the M. E. church. Bro. Johnson is a man of purity, great zeal and an excellent record. He will do a good work for the Master now he has received light. He preached in the evening for us and gave his reasons for becoming a simple Christian or Disciple, nothing more, nothing less. Our Foreign Missionary rally was enthusiastic from start to finish. The speakers acquitted themselves in short talks to the point in fine manner. We are all blessed in the services of the day.

Any church of three hundred members can support its own missionary and thus become a Living Link church. The church in Deerfield, O., does not have 300 members. Almost all the members give and give liberally. The church in Englewood is not a large church, nor is it a wealthy church. The church in Englewood is supporting Mrs. Shaw in China. In neither church has any one been burdened. The joy of the Lord has been the strength of his people. We have now twenty Living Link churches. Before this year closes we ought to have a hundred. Before the lapse of five years we ought to have 300. There are that many now who are able to do this. What is needed is not more wealth, but more consecration.

A. M. Hootman, pastor Logansport, Ind., writes: Our great meeting closed on Feb. 13th with 73 additions. Victor W. Dorris of Georgetown, Ky., did the preaching and it was done in a masterly manner. The elements are so mixed in him that the world can well stand up and say, he truly is a master builder. We are all rejoicing over the excellent work done. Bro. Dorris with a little help from myself and distributors in the city placed 1,500 copies of our Daily Gleaner every afternoon in the city free. These papers contained

a neat synopsis of the previous night's sermon. Once a week I sent out 800 Christian Exponents, filled also with thoughts pertinent to the revival. The city was stirred. Many were provoked to read again the old book. It was the down-town talk, in the stores and on the street corners. The victory is the Lord's.

Many churches are few in numbers and not able to employ a preacher for his whole time. Some have debts, some are arranging to build, etc., and hence they think they cannot take the March offering. Many churches of this class are in the habit of making a sort of breastwork out of these conditions to protect themselves from the appeal of foreign missions. These conditions are not reasons for neglecting the offering; they are only excuses. The church that is poor, that is in debt, that has no house of its own in which to meet, that is unable to secure a pastor for all his time, cannot make a better investment than by making a liberal offering according to its means to the cause of world-wide missions. It may be said that this is contrary to reason. It is not, however, contrary to faith nor to experience.

**AT THE NATIONAL CAPITAL.
What Postum Did There.**

A well-known figure at the National Capital is that of an attorney-at-law and solicitor of patents, who has been practicing before the courts and the Department of the Interior at Washington for more than 25 years. The experience of this gentleman with coffee is unusually interesting, for it proves that although the ill results from coffee are slow they are sure. He says: "I have consumed coffee at my meals for many years, but of late years have been annoyed by deranged stomach and sleeplessness, pains in my head, nervousness and confusion of the mind. About 18 months ago I quit coffee and commenced to use Postum Food Coffee and have experienced the most pleasing and beneficial results therefrom.

"It has aided my digestion, increased my appetite for healthy food, appeased my stomach, invigorated my brain, cleared and quieted nerves and mind, and enabled me to sleep soundly eight hours out of the 24. It has imparted buoyancy and cheerfulness to my daily life and caused me to look on the bright side of things in general. It has fitted me to do more brain work than ever before, and I would consider it a calamity to be deprived of its use.

"I look on Postum as an absolute cure for the ills that coffee causes. It not only cures the ravages of coffee but stimulates to vigor and healthy action the brain and all the organs of the human body. It has with me and with many of my friends and this is my authority for the statement." Name furnished by Postum Co., Battle Creek, Mich.

AN AUTOMOBILE TRAGEDY.

(Continued from Page 258.)

"Shure, sor, Minnie put the baby to sleep as usual and wint over to spake to Nora nixt dure about—"

"Never mind what about," snarled Jefferson. "What I want to know is, where's Dorothy?"

"Well, sor," began the cook, "whin Minnie cam' back 'Dotty' was not in her crib where she lift her!"

"It bein' me afthernoon off, I was busy sewin' for meself in me room upsthaurs, and whin I came down, afther hearin' Minnie cry that Dotty was gone, the frunt dure was open, and Dot's doll was lying on the poorch along wid one of her shoes. Minnie ran out to look for Dot and I haven't seen alther of 'em since!"

At this point Minnie appeared—pale-faced and frightened, but no "Dot."

Sherbrook would have struck the girl if he dared. Edith was in hysterics. Conjectures of every kind were rife. Was little Dot kidnapped and held for ransom? Or had she wandered off and become lost? The whole neighborhood was aroused and a search began for the child. The police were notified and a description was sent to every station in the city.

About 9 o'clock an officer came to tell them that a little child answering the description of little Dot had been run down and injured by an automobile in which were an unknown man and woman.

"The little one is at Mercy Hospital. She had on but one shoe, though otherwise dressed in rich clothes. Do you recognize it?"

"That's Dottie's shoe!" exclaimed Minnie.

"Merciful God, can this be true!" murmured Sherbrook. "Come, wife; we will go to her."

They found her in the care of the patient nurses. Her wounds had been dressed and she was as comfortable as could be expected under the circumstances. The little one was out of her head at intervals—recovering from opiates administered to deaden the pain of her bruises. She recognized her father instantly.

"Papa, Dottie want Betty!" was all she said. The loving little girl had wandered out in search of her Bessie. She had become weary and dirty from rambling through the dusty streets of the city and therefore was mistaken for a poor man's child and run over by her own father, who was hastening home through the crowded thoroughfare regardless of human life.

It was a cruel blow, but deserved. "Live, little precious," the father sobbed, "and you shall have your Betty!"

College Extension Travel.

Write F. A. Palmer, A. G. P. A., Wabash Railroad, 97 Adams street, Chicago, for complete itinerary of European summer tours. The best opportunity offered in years for visiting Europe at a small expense.

Additions Reported Last Week.

Baptisms, 2,781; by letters and statements, 291; from Methodists, 26; from Presbyterians, 5; from Baptists, 39; from United Brethren, 9; from Adventists, 1; from Catholics, 1; unclassified, 114; total, 3,267; dedications, 9.—M. L. Buckley.

Iowa Association of the Ministers of the Church of Christ, Attention!

The assembly in the reading course will be held in conjunction with the congress of Disciples at Des Moines, Iowa, March 16-19. All members will accept this as notice of meeting.

S. B. Ross, Sec. Treas.

Moulton, Iowa.

Entered Into Life.

Mrs. Elizabeth Lyter Glaspell, for more than sixty years a member of the Davenport congregation, and a mother in Israel, departed this life Saturday, Feb. 14th, at the home of her son, Frank Glaspell, 1188 South Hamline avenue, Chicago. She had a son and a daughter in Chicago, and was accustomed to spend her winters with them. She suffered only a few hours' illness, and her death was quite unexpected. Services were conducted in Chicago by Bro. C. L. Waite of Douglas Park church and in Davenport by the writer, assisted by Rev. Dr. C. A. Moore, pastor of Edwards Congregational church. Aunt Elizabeth was a staunch Disciple, a most devoted Christian and a sympathetic friend to the preacher. The writer cherishes the memory of her unnumbered kindnesses to him and his family; and many others feel the loss of a true and sincere friend. The church will feel her loss keenly. She was one of two of the oldest living members of the church. She died at the age of 74. Her body we laid in beautiful Oakdale under the snows of winter, but she is in "the Summer Land." So "we sorrow not as those who have no hope."

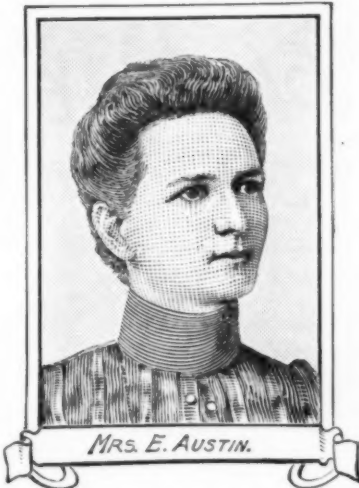
C. C. Davis.

Better to be held up by God's love than to be kept down by Satan's chains.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want a Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.

An interesting letter to our readers from Mrs. E. Austin of New York City.

New York City, Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. I was in the Hospital in February last, before I used Swamp-Root, and the doctors examined my kidneys and said there was no trouble there, but after hearing so much about Dr. Kilmer's Swamp-Root, and what it had done for other women, I concluded to try it, with the result that to-day I am well again.

Gratefully yours,

Mrs. E. Austin.

359 West 19th St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and indorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Christian Century.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

The Highway to Success

BY LEE S. OVITT



THE WORD SUCCESS has many definitions. Some men measure success by a standard of their own creation—most men do. Business success, social success, political success, literary and artistic success, all are the results of personal ambition and individual effort, and are commendable.

The definition that I give to the word in the sense I am using it, is the success that comes from a judicious investment, a money success, which is one of

the successes that the great majority of the people are vitally interested in.

A financial success paves the way to all the rest of the successes in this life.

The ambition to achieve financial success is praiseworthy, but while most of us have that ambition, we have difficulty most of the time, in gratifying it. Good investments are few and far between.

It takes money to make money. I believe in a co-operative effort. "Many a mickle makes a muckle."

If a certain number of men and women put certain sums of money in one general or common pool, and the undertaking for which they are pooling issues and money has merit, the co-operative effort becomes a mighty force, and with proper management will bring success.

All of which is a preface to what I am going to say about an enterprise that I am exploiting, which, given sufficient co-operation, will win large returns to the co-operators.

I am a believer in the gold mine route to success—financial success.

Within the last few years I have been the means of exploiting some gold mines that are in the middle of that narrow highway to success.



Lee S. Ovitt

The stock in these mines will yield dividends to the stockholders for years to come. How do I know this?

Because in these days of the science of mineralogy it is possible to determine with great exactness not only the character of ore veins, but also their extent and yield to the ton. Gold mining has been reduced to the level of a manufacturing business, and the output can be computed with as much certainty as can that of the mill or factory which is turning out flour or fabric—with this factor in favor of the gold mine—its product is one for which there is a never ceasing demand at a fixed price, a product that is the standard of all values—viz., gold.

About two years ago my attention was called to Eastern Oregon as a district for which great things were predicted, and in company with some others—among the party being a famous mining engineer and chemist—I went over this field.

The result was the acquiring by the Turnagain Arm

Gold Mining Co., of which I was an official, of the famous California group of gold mines, which we proceeded to equip with up-to-date mill and machinery, aided by a long list of stockholders who had faith in our judgment and co-operated with us to bring this mine to a dividend-earning basis. The mill is about ready to begin work.

After my part of the work of putting the California in shape was accomplished we went out again to find another good property, and the result of that visit is told in the story of the Cracker-Oregon Gold Mine—a property we bought and whose equipment of mill, tunnels, etc., is also ready for working.

In this mine ore as fabulously rich as has ever been uncovered was shown—and as one of the mine bosses said—it looks like a jewelry store in the main tunnel.

Once more (within the past few months) I went out there looking for another good prospect, and found one.

We have acquired a group this time that bids fair to surpass not only the Cracker-Oregon, but the far-famed North Pole, Columbia, Golconda, "E. & E.," and all the other great gold mines of that great gold mine district.

I present to you The Cracker-Jack!

This mine is an extension of the Cracker-Oregon, and we shall show in the prospectus that I have had prepared, *why* it will, as all indications show that it will, surpass its rich neighbors in gold ore.

The object now is to put this mine in shape to yield up its treasures.

It will take money.

This brings me back to that part of my argument, made in another part of this article, about co-operation.

Suppose you owned this mine. What good would it do you unless you developed it? How would you go about the work of development?

You would try and influence people with money to co-operate with you in the work. It would be a hard row to hoe you would find.

I found it so until I had shown that my properties were successes.

It is easier now, but there are many mines seeking development, and it is no easy matter for the man or woman with money to invest to separate the wheat from the chaff.

I know that this stock that I am now offering will sell in a hurry for the Cracker-Jack is a mine to-day.

There can be no doubt about the extent or value of the ore (a reading of the prospectus will make that clear to you.)

The great question to be decided from your point of view is whether I am a good prophet and can I read the signposts that mark the highway to financial success.

I think I can.

You have several paths open along this highway.

Some folks hoard their earnings and *save themselves rich*. Others try the savings bank 3 per cent a year route—a safe and conservative one—but a slow one.

Some try to fly along on the get-rich-quick schemes, and almost always land in the ditch, but to my mind the gold mine is the surest and most direct route.

Be sure of your mine.

It is an easy matter to find out about both mine and management.

This stock will not pay dividends to-morrow, or next month, or in a year. It will take at least two years to bring it into producing shape.

I want to present the merits of this proposition as a good investment to you by means of the prospectus.

If you will read this book carefully and then are still not quite satisfied you will find that I will answer questions in a straightforward manner.

I have too much at stake in the way of gold mine stocks to offer any that I was in any way doubtful of. I am building for a financial success, too, and am equally interested with each one of the thousands of those who have followed my judgment in the past and invested in stocks that I have recommended as being worth while.

I commend the stock of the Cracker-Jack to you as a profitable investment. Send for the book of particulars.

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WRITE ME AT ANY OF THESE ADDRESSES.

CHICAGO DEPARTMENT

Ashland Church.

All departments of our church work are in good progress. On last Sunday morning Bro. Findley spoke on the "Power of a Good Man." A picture of Washington was placed up in the church. In the evening Bro. Findley gave an illustrated sermon on his trip through Palestine.

Our audience is increasing at each meeting. We are planning to hold a protracted meeting in April.

R. C.

Bush Temple of Music.

My failure to supply notes last week accounts for no mention having been made of the splendid sermon on "The Grace of Giving" preached by Bro. Chas. A. Young of the Century to the Temple audience, Lord's day, the 15th. Bro. Young kindly supplied for Dr. Hall while he was absent on a lecture and business trip to Nebraska and Montana.

Dr. Hall preached last Lord's day on "Everyday Ethics," with a cutting prelude on the use of tobacco. The audience showed hearty approval of his sentiments.

There are a number of candidates for baptism whom Dr. Hall expects to take to Jackson Boulevard church for observance of the ordinance next Sunday evening.

E. E. H.

Chicago Heights.

Jan. 22, 1903, Bro. C. G. Kindred, Pres. City Missionary Society and Bro. A. Larabee, superintendent of city missions, visited Chicago Heights and arranged for a conference of a few Disciples.

Feb. 1, Bro. C. G. Cantrell preached the first sermon by a Christian minister in Chicago Heights.

Since then Bro. Cantrell has been preaching every Lord's day. Feb. 22, in addition to the regular services, an afternoon meeting was called, and Bro. Kindred preached a timely and uplifting sermon on "The Name."

At the close an enrollment was made of those who wanted to be known as "Christians only."

The enrollment was unique. Money had been raised and a large teachers' Bible purchased, in which each one wrote their names.

Eighteen united in this fellowship at

Free to Everybody.

J. M. Willis of Crawfordsville, Ind., will send free by mail to all who send him their address a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.

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the afternoon meeting and six more at night. In the near future many more will enroll and it is expected there will be 40 or 50 who will be known as charter members.

Until a pastor can be secured Bro. Cantrell will continue to preach every Lord's day, morning and evening.

Bro. J. H. O. Smith of Valparaiso, Ind., is expected for a meeting some time this spring.

Chicago Heights is a ripe field and the prospect is bright for a strong church.

Surely the Chicago Missionary Society was wise in selecting this place for a mission.

Englewood.

The morning sermon last Lord's day was especially strong and earnest, the subject being "The End of Faith." At the close of the service one member was received into the church by letter.

The subject for next Lord's day is "The Beginning of Faith." The pastor will speak of the conversion of children. This sermon should be of great interest to parents and teachers.

The Junior Endeavor society, under the leadership of Bro. Wm. Madison and Sister Mabel Cass, is active and growing, the attendance last meeting being fifty-six. The little folk are greatly interested in the work.

The C. W. B. M. meets next Sunday at 4 p. m. This meeting will be a reception to the Junior Endeavorers.

The entertainment given by the Young Men's Bible class Friday evening was both amusing and instructive. The song by Bro. O. A. Harding deserves special mention. The moving pictures were greatly enjoyed by the little ones, and from the laughter we suspect the older ones were not oblivious to the fact that something funny was going on. The collection, after deducting expenses, was \$23, which goes to the building fund.

F. A. M.

First Church.

Bro. Allen delivered an excellent missionary sermon Sunday morning. The Sunday school has taken up the study of Rev. H. L. Willett's Bible briefs, hopeful of gaining a more complete knowledge of the Bible.

Our C. W. B. M. social will be held Thursday afternoon, Feb. 27, at the home of Mrs. Jas. Brown, 672 E. Forty-eighth street.

P. F. B.

Jackson Boulevard Church.

The day began Sunday with an excellent Sunday school, 300 present and a collection of over \$15. That puts the school into splendid shape financially; some \$25 in the treasury; the bookcase remodeled and filled with good books; a new oak secretary in the library, and every pledge paid. Bro. Reynolds has certainly carried on a successful year's work in every way and it was with sincere regret that we bade him goodbye as our superintendent this morning.

Bro. Darsie's sermon Sunday morning was a fine one, based on "And the People Had a Mind to Work."

Bert Atchison led an excellent C. E. meeting. The topic, "Home Missions," was one which could well be discussed by our society as we are working in several places along this line. A pleasant feature was the autoharp solo by Sister Clara Kossiter and a vocal solo by Mr. Humphreys, a Methodist brother.

Bro. J. W. Hilton of Lincoln, Neb., visited us Sunday and assisted in the services. He sang a beautiful solo at the evening service.

A fine audience greeted Bro. Darsie on Sunday evening. The theme of the evening was "What Think Ye of Christ?" He strongly emphasized the thought that it was a question each man and woman must answer either to his glory or shame. In response to the Gospel invitation two boys confessed their faith in Christ, and the same hour of the night were buried with Him in baptism.

Metropolitan Church.

The Managing Editor of the Christian Century preached at the Metropolitan church Sunday morning to an appreciative audience. There were two accessions, one by letter and one by confession. They had a song service in the evening.

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Monroe Street.

The pastor, Prof. Ott, has been away for the past week on an extended lecture tour in the West. Large audiences have greeted him. His lecture on "Sour Grapes" has been put in book form and has already had an extended sale. It is a chaste and dignified presentation of a most vital theme.

The associate pastor preached in the morning on "The Wealth of the Christian." The evening was devoted to an inspiring and helpful song service. Prof. Ott will occupy the pulpit as usual next Sunday.

On Friday evening the church will give a reception to Prof. and Mrs. Ott. The friends are invited to be present and spend an hour of delightful fellowship.

North Side.

All the services on last Lord's day were well attended. A number of new faces were seen in the congregation, including some visitors from the West Side where Bro. Brown was pastor several years ago. Among the latter were Bro. Davidson, Sisters Anna Waring, Mabel Moshier, Mrs. Moshier and others. The morning sermon was on "The Larger View"; that in the evening on "Counting the Cost." Both were delivered in the pastor's usual, simple, impressive style, which commands rapt attention.

At no time in years has our Sunday school shown better interest than at present. A contributing cause to this condition is the red and blue contest now in progress. At the close of the morning service an anti-cigarette society was organized.

An intermediate Christian Endeavor society is one of the latest activities in the church. This was started within the past week with sixteen members as a beginning. Miss Mae Holmes, our consecrated junior superintendent, is organizing this society, and it is sure to be a success under her able and faithful leadership.

The C. E. society will hold a lunch box social at the residence of Mr. and Mrs. Fred Kraft, 1255 Racine avenue Saturday evening, Feb. 28. All are invited.

The topics of Bro. Brown's sermons for next Sunday are: Mornings, "The Gain of Giving"; evening, "A Man Is a Man for a' That."

The location of this church may not be known to many newcomers on the North Side. It is on Sheffield avenue, corner Montana street. The Fullerton avenue station of the Northwestern Elevated railroad is but one block away, as is also the Fullerton avenue surface line. The Lincoln avenue line is about the same distance.

Special Price, \$1.

"Our Plea for Union," 75c. The Christian Century, \$1.50. Your subscription advanced one year and "Our Plea" free for two new subscriptions and two dollars.

J. Z. Tyler.

We are glad to present our Christian Endeavorers with the picture of J. Z. Tyler on the front page of the Christian Century. Bro. Tyler was our first national superintendent of Christian Endeavor. He overworked himself at our national convention which was held in Cleveland and for some years has not been able to do any preaching. Notwithstanding his long illness his faith in God and his love for the brethren is just as firm and intense as ever. Our Christian Endeavorers will find a greeting from Bro. Tyler among the articles from our Christian Endeavor leaders. Bro. Tyler has been one of our strongest and best preachers. His long pastorates at Richmond, Va., Cincinnati, O., and Cleveland, O., brought him into the front rank of influence among the Disciples of Christ. The pain of his long illness is greatly alleviated by his faithful wife, who cheerfully cares for the family and thanks God for His blessings in the midst of her struggles.

Christian Endeavor.

The large space we are giving to Christian Endeavor this week we believe will be greatly appreciated by our readers. No movement in the last quarter of a century has done more to make vital and effective the work of the church than has Christian Endeavor. It has done much to arouse the conscience of Christian people along the lines of Bible study, worldwide missions, social righteousness, Christian union and the enriching of the spiritual life. Under its leadership a great company of young people have been trained and made efficient workers in the Church of the Living God. Many of the foremost men and women both at home and on the foreign field acknowledge their debt of gratitude. It was at an Endeavor prayer meeting, committee meeting or social that they received the initial impulse which has changed the whole current of their lives. It has brought sweetness and hope and power into the life of many an otherwise disheartened disciple. Like every other movement its character has changed. It is more mature. It is capable of bearing heavier burdens and accomplishing a more effective work.

The themes presented in this issue are of living interest.

The Winford Oil company has again brought their announcement before our readers in another column of this paper, and in looking over their proposition I find that it is one of the best investments of the day. They wish you to thoroughly investigate their proposition before thinking of taking any stock and the men connected with this company are thoroughly up-to-date oil men. You will not regret spending a few minutes of your time in reading their advertisement.

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EASTER**Eastertide
Consecration Service.**

This beautiful service is by the same compiler that arranged the very successful Easter services in 1901 and 1902 for the Presbyterian Board of Foreign Missions. Over 100,000 copies of each of these services were issued. The service for 1903, through the use of Scripture facts, pictorial illustrations, poems, hymns and music, is even better than its predecessors, and is already assured of a much larger circulation. Sample copy, 5 cents; \$4.00 a hundred.

The Risen Life.

Another inspiring Easter service, containing bright music, choice recitations, Scripture Readings, a unique Responsive service on the "Proofs of the Resurrection," and a beautiful Easter prayer. Sample copy, 5c; \$3 a hundred.

The Endeavor Hymnal.

Joseph Clark, the well-known Sunday-school worker, "most heartily commends this book as one of the very best." For Sunday-schools, church prayer-meetings, and young people's societies it is unequaled. 317 hymns, 256 pages, full cloth bound. Price, 25c each in quantities, at purchaser's expense. Sample copy, 3c.

United Society of Christian Endeavor,

600 Tremont Temple, 155 La Salle Street,
BOSTON. CHICAGO.



Neglect of a Cough or Sore Throat may result in an Incurable Throat Trouble or Consumption. For relief use BROWN'S BRONCHIAL TROCHES. Nothing excels this simple remedy. Sold only in boxes.

Fresh Facts for Christian Endeavorers.

There are now 62,132 societies of Christian Endeavor of all kinds in the world. Of these, something over 44,000 are Young People's; over 16,000 are Junior societies; about 1,400 are Intermediate societies; and the rest, Seniors', Mothers', Floating, and miscellaneous societies. All told, these societies contain over three and one-half millions of members.

From every standpoint the last year has been one of the best that the society has ever known.

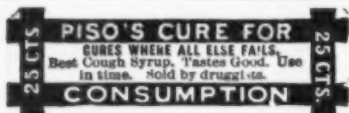
Of this total, nearly 44,000 societies are found in the United States, while nearly 9,000 are found in Great Britain, 4,000 in Canada, and the other 4,000 in Australia, India, China, Japan, Turkey, the countries of continental Europe, and the islands of the sea.

On this twenty-second anniversary it is possible to say, without qualification or exaggeration, that the Christian Endeavor movement is world-wide. Every country has its Christian Endeavor contingent, and in most of them the society is thoroughly established, with a national organization to foster its growth. There is no foreign control, but every national society chooses its own officers from among its own members.

The growth of the society on the continent of Europe has been particularly gratifying during the past year. In Italy, Spain, France, Portugal, Sweden and Switzerland, national Christian Endeavor organizations have been established, and in several others a movement looking in this direction has begun. In India and China, too, the growth has been large, and in Persia the societies have increased eightfold.

The Christian Endeavor work among the Boer prisoners has been a most interesting feature of the year just closed. In St. Helena more than one-quarter part of the prisoners were active members of different societies in the prison camps. In the Ceylon camps were a thousand Endeavorers, and in Bermuda many more. They held regular meetings, conventions between the different societies, and in Ceylon a Christian Endeavor paper was published in the Dutch language. When peace was declared and the prisoners went back to South Africa they continued their organization with the purpose of planting a Christian Endeavor society in every Dutch church in South Africa.

The prison work of Christian Endeavor during the past year has been

**AN INCOME FOR LIFE.**

THE most remarkable invention of the past century has just been perfected and patented by us in this country and in all foreign countries. A machine the size of a sewing machine, which makes CORKS out of old newspaper scraps and other waste paper. All kinds of waste and scrap paper can be made into corks. These Corks are superior to the regular corks, as they are not affected by acids, oils, etc., and have been tested by leading chemists, and the largest users of corks in the United States, and by them pronounced as far superior to the old style of corks in every way. Each one of our machines will make over three hundred corks per minute. Corks can be made any size, color, or shape, and name or trade-mark can be stamped in the top of each cork as made. Our corks can be sold at one-tenth the price of regular corks, which are rapidly advancing in price, owing to the scarcity of cork bark, but we can get even higher prices, as **OUR CORKS ARE BETTER.** We have contracts for millions of our corks, and it is necessary for us to establish plants for making them in all sections of the country. We have formed a National Company to handle this business, and now offer a limited amount of the stock of this company to those having a little money to invest, at **\$1.00 PER SHARE.** Within 60 days the price will be advanced to \$2.00 per share, and within a year will, we believe, be worth \$100.00 per share, as by our patents we absolutely control the cork market. We shall appoint local representatives from among our stockholders, and a few dollars invested now should make you well-to-do and give you an income for life, as this Company will earn millions of dollars per year. **We can have no competitor, as we own all patents.** Only a limited amount of this stock is offered, and over thirty thousand dollars worth was subscribed for in our own city the first day it was offered. Not over \$500.00 will be sold to any one person in a locality, as we wish to scatter this stock over the country in order to make a national introduction of our corks at once. Send for our booklet and bank reference, also sample of the corks, stating how much of the stock you wish to subscribe for, and we will reserve the stock until you can investigate us, then if you do not want it you need not take it. You can subscribe for as few or as many shares as you please up to \$500.00. **This is the opportunity of a life time.**

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greatly prospered. Nearly twenty states now have prison societies, and some 4,000 prisoners, converted, of course, after their conviction, have been active members of the society. The career of those who have been discharged from prison has shown a real change and that their lives had been revolutionized.

The "Comrades of the Quiet Hour" are those Christian Endeavorers who agree to spend at least fifteen minutes every day in meditation, communion and prayer.

More than 30,000 are thus enrolled, and the influence of the "Quiet Hour" has been very marked upon the movement. Every convention has its "Quiet Hour"; many have received

great spiritual benefit therefrom, and the art of meditation is no longer a "lost art."

The Tenth Legion consists of those Endeavorers who esteem it a privilege to give at least one-tenth of their income for the spread of the kingdom of God. Nearly 20,000 have enrolled themselves under this banner, and as nearly as can be ascertained the gifts of Endeavor societies amount to more than \$500,000 a year for the advancement of the cause of Christ through their own churches and denominations.

The evangelistic efforts of the Endeavorers have been steadily upon the increase of late years, and at least 200,000 young people come into the



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The Annuity Plan applied to the Endowment of Education.

If you prefer to devote your means to the training of young men for the ministry, but need the income from your property during your lifetime, THE DISCIPLES' DIVINITY HOUSE of The University of Chicago will pay you INTEREST DURING LIFE on money given to it. This will secure to you the full use of your money as long as you need it, and will secure your gift to the Divinity House at once. The Divinity House offers as security for the payment of interest, real estate valued at \$25,000 to \$30,000. As a sum from \$100 up will be taken. For information, address, ERRETT GATES, University of Chicago.

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A. H. HANSON, G. P. A., Chicago.

The religion of Christ never causes anyone to wear a long face.

churches every year through the gateway of the society, influenced in part at least by its meetings and fellowship.

In answer to the question, What practical work are the young people of the societies doing? the following actual kinds of practical service drawn from reports of a few societies in a single union may be mentioned:

"Established a circulating library; brought about a closer union between the young and old; distributed provisions among poor at Christmas; helped close several saloons; organized a mission; raised \$500 for the purchase of a lot for the new church; assisted in getting signatures of protest in order to close several saloons; took up social settlement work at Noel House; raised \$500 for church debt; supported several orphans in India; contributed to "Homeward Bound Mission"; sent money to build chapel in Philippines; organized house-to-house visitation; helped bring seventy-five young people into the church; raised \$50 for memorial window in church; organized a church canvass; canvassed Sabbath school periodically for members of the Christian Endeavor society; organized a canvass to enlarge the Sunday school; published the weekly church bulletin," etc. Hundreds of other forms of practical service are reported from this one union, and a like number from other unions.

The highest genius is willingness and ability to do hard work.—R. S. McArthur.

We are glad to note the good work being done by Bro. Crayton S. Brooks at Jefferson City, Mo. Bro. Brooks comes of the old stock and is a nephew of the late Jno. A. Brooks. He has instituted a vigorous campaign against every form of vice in the Missouri capital, and has done much to stir up a healthy, moral atmosphere and to close the saloons on Sunday. The Jefferson City papers commend his work very highly.

The meetings at the Second Christian church, conducted by pastor, J. H. Gilliland, as preacher, and S. S. Jones of Danville as leader of song, continued six weeks, resulting in 99 additions to the church. There were 53 by primary obedience. The meeting was a remarkable one in that nearly all were fully grown men and women, there being 32 of the former and 55 of the latter. There were 16 husbands with their wives, and quite a number of men whose wives were already in the church. A reception was given to the new members last night. As the roll was called a card with name was pinned to each and they took their place in line encircling the room. Then while the choir sang, "Blest Be The Tie That Binds," every one in the church extended the hand

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Simply send your name and full address to Dr. T. A. Slocum, 98 Pine St., New York, mentioning THE CHRISTIAN CENTURY, and the FOUR FREE REMEDIES will at once be sent you.

EDITOR'S NOTE.—We hope all our readers will take advantage of Dr. Slocum's generous offer. We can recommend his remedies and believe that the Doctor himself is worthy of every confidence. Simply write him for the four free remedies.

IN HIS LETTER

in the Chicago Record-Herald February 17, 1903, in answering a correspondent. Mr. Wm. E. Curtis advises extreme caution in making an investment, and warns his correspondent, and all men of moderate means, to beware of the speculators, who, by means of glaring advertisements promising enormous profits, are seeking to promote all sorts of enterprises, many of which have nothing whatever to build on.

(Mr. Curtis is one of the most widely known and most influential newspaper writers in the country, a man of large experience and good judgment, and his advice is timely and worthy of thoughtful consideration.)

NEARLY EVERY MAN

has some money which he wants to "plant where it will grow and bear fruit." An opportunity for investment which will stand investigation, and promises fair returns is what is wanted, indeed is eagerly sought for, and the

WINFORD OIL COMPANY

is now offering just such an opportunity. That this company is worthy of the high place it desires to occupy in the confidence of investors is evidenced by the fact that its affairs were submitted to a most rigid and careful investigation by "The Christian Century," and, as has been previously stated, it was only upon the highly satisfactory results of that investigation that the Winford Oil Company is permitted to talk to the readers of this paper in these columns.

What higher indorsement can possibly be desired.

The men who control the Winford Oil Company are not speculators. They are solid, substantial business men and experienced oil producers who have invested their money in the company which has purchased this valuable property and fully paid for it. They deem it a pleasure to offer some of this company's stock to investors who desire an interest in a business which is in every way as reliable and safe as dry goods, or groceries, or farming, and more profitable—and everybody knows that

OIL IS PROFITABLE

Attention is particularly invited to this fact: It is not NECESSARY that any of the Winford Oil Company's stock should be sold. The profits on the oil produced would develop the rest of the company's property. But the world calls for a more rapid pace than that, and the period of time allotted to man on this earth is too short to wait for slow processes.

The company does not need a large development fund, therefore only a small amount of stock will be sold.

The price is one dollar and ten cents per share.

A prospectus and further references and indorsements will be freely furnished to all who request them.

YOU ARE INVITED

to become a stockholder in the Winford Oil Company. It is confidently believed that you will find it a better investment than you expect. Remember you start with an income of one per cent per month. And you mustn't delay, if you do, some one who is more prompt will secure your opportunity.

Address correspondence and make checks payable to

F. E. Hayner,

Secretary Winford
Oil Company,

511, 59 Clark Street,
CHICAGO.

of Christian welcome. We then adjourned to the parlors and enjoyed a social hour, during which light refreshments were served to all.

G. W. N.

Special Telegrams.

Ninety-six additions in our meeting with home forces; 24 to-day.

Breeden & Caldwell.

Des Moines, Ia.

Closed; 116 added, 100 adults. P. M. Kendall directed music last two weeks. Great yoke-fellow; get him.

Seymour, Ind.

T. J. Legg.

Closed twenty-two days' meeting to-night; 152 added; 43 to-day; 36 last service. Mahan splendid pastor; people great workers; Lintt great song leader and soloist. Begin Pendleton, Oregon, March 1. Allen Wilson. Shelbyville, Ind.

On account of sickness of pastor A. A. Wilson, the meeting at Bloomington, Ill., was closed; 39 additions. Next meet at Bedford, Ind. Pastors or evangelists address me there.

H. A. Easton.

Special Price, \$1.

We have a number of beautifully bound books at different prices, 35c, 60c, 75c. We will give one of these books to any regular reader sending us one new subscription and one dollar.

The Florida convention will be held at Hampton, Fla., March 10-12. The church there will entertain the delegates, and a cordial invitation is extended to any of our brethren visiting in the state to meet with us. It is almost like pioneer work in Florida, but we hope at this convention to lay the foundation for a forward movement.

C. W. Zaring, Cor. Sec.

Jacksonville, Fla.

C. W. B. M. Notes.

Mrs. Helen E. Moses has gone to Mexico for a few weeks on account of ill health. During her absence from the office of the C. W. B. M. the president, Mrs. N. E. Atkinson, will have charge of the correspondence.

We learn with sadness of the death of Robert Mansfield Forrest, the little son of Mr. and Mrs. W. M. Forrest of Calcutta, India, which occurred Jan. 20. Prof. Forrest has charge of the C. W. B. M. Bible chair work at Calcutta.

The Christian Woman's Board of Missions is opening two new mission stations in India this winter. These are the "Gerould Memorial Mission" at Roth, and the "Ohio Mission" at Mauhda, both in the Northwest provinces. The C. W. B. M. now has in India eight mission stations and many out-stations.

Mexico is proving to be one of our most fruitful mission fields. The mission school at Monterey now has 400

pupils, and the number could be largely increased if there was room for more. The school is conducted in the only building at all fitted to accommodate it, that is in the part of the city where it is located, and it is not probable, on account of the opposition of the Romanists, that this building will be available much longer. It has therefore become necessary to erect a commodious school building at that station at once. As the C. W. B. M. depends upon the junior societies and mission bands to provide buildings at its mission stations, it is hoped their offerings at Easter this year will be unusually large. There is good prospect of this, as many more of these children organizations are preparing to give an entertainment at Easter this year than ever before. Copies of the concert exercise prepared for this occasion can be obtained free by applying to Miss Mattie Sounds, 152 East Market street, Indianapolis.

Special Price, \$1.

Five fine minion type New Testaments free for two new subscriptions to the Christian Century.

Ten New Testaments for three new subscriptions.

Twenty New Testaments for five new subscriptions.

Fifty New Testaments for ten new subscriptions.

The Preachers' Institute of southern Illinois, which was held in connection with the Roberts-Braden debate at Olney on the question of organized work among the Disciples, endorses Clark Braden and declares that his work in the Olney debate was not merely a victory, but an annihilation of "Anti-ism." They have issued a challenge to Daniel Somers and to other representatives of "Anti-ism" to meet Clark Braden in public discussion of the difference between Progressives and "Antis." Here is an opportunity, as far as public discussion goes, to settle this question.

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full of the spirit of
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Free on Approval to anybody.**

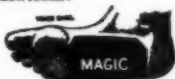
TRY THEM.

Don't take drugs—most medicine isn't fit for the stomach—but try a modern adaption of a very old principle, and cure yourself.

Almost everyone has soaked his feet in hot water to cure a cold in the head. Magic Foot Drafts open the pores of the feet, the largest in the body, in the same way, stimulating the excretory functions of the skin and enabling it to throw off the acid impurities from the system through these large pores.

Magic Foot Drafts cure rheumatism in every part of the body. Here is the reason. Every drop of blood in the body passes ever so often through the feet, where the circulatory and nervous systems are exceedingly susceptible.

The Drafts have great power to absorb acid poisons from the blood. Each time a contaminated drop of blood passes through the foot the Drafts absorb a portion of the acid poison, gradually but surely purifying the blood—the only way to permanently cure rheumatism.



If you have rheumatism write us to-day and we will send you a pair of Magic Foot Drafts on free trial. If they relieve you send us One Dollar. If they don't, keep your money—the risk is ours. We know that they cure to stay cured. Write to-day to the **MAGIC FOOT DRAFT COMPANY**, R26A Oliver Building, Jackson, Mich. Send no money—only your name.

Iowa Mission Notes.

C. H. Strawn of Missouri has accepted the pastorate of the church at Sigourney. Bro. Strawn comes to us as a worker tried and true and we give him a hearty welcome.

There were three confessions the first week of Evangelist Johnson's meeting at Primghar. Frank McVey is the song leader. Primghar is one of our important county seat towns in Northwest Iowa, where the continuance of the work has only been possible by the heroic efforts of a few faithful members.

M. C. Johnson, county president of Van Buren County, has been doing excellent work in his county. He held a meeting at Farmington, and in addition to adding a number of new members to the church he arranged for Paul Wright to preach for them half time during the coming year. Bro.

Johnson has had sixteen additions to his home church at Kersauqua since Christmas.

J. W. Babcock won a splendid victory at Adaza. The meeting resulted in thirty additions to the church. Much of the bitter opposition that has hitherto existed is broken down and our brethren enjoy almost the universal respect of the community. B. E. Youtz will preach for the church half time the coming year, beginning March 1st.

Osceola and Bloomfield are in the lead in the number of additions. The Bloomfield meeting is being conducted by Pastor Wickizer and H. A. Northcut and the one at Osceola is conducted by Pastor H. E. Van Horn. Both meetings have passed the 100 mark and still continue.

Geo. Maxwell has resigned his work at Holly Springs and hopes to secure a pastorate closer to Des Moines. Bro. Maxwell is one of our best young men. He does not care to move for a while, but can spend a part of his time between Sundays in pastoral work.

C. M. Arthur of Schaller has accepted the pastorate of the church at Coygood.

D. W. Campbell will hold a meeting for the church at Royal, beginning the 22d inst.

S. G. Griffith's meeting at Moorhead had 32 additions to the church up to the 17th inst.

B. S. Denny, Cor. Sec.

BOOKS FREE.

The following books should be in every preachers' library: "Smith's Dictionary of the Bible" and "The Expositor's Bible" will make a good working library for any young preacher. Your congregation will help you get these excellent books and many others free. Such bargains in books have never been offered before.

The Ruling Quality, The Life of Christ (Willett), The Prophets of Israel (Willett) each 35 cents. Any one of them given free for one new subscriber at the special \$1 rate. All three for two new subscribers and \$2 cash.

The Life of Christ by Farrar, \$1. Given free for one new subscriber at the regular rate \$1.50.

Standard Revised Bible, \$1.50. Given free for two new subscribers at the special \$1 rate.

Smith's Dictionary of the Bible, large four volume edition. Former price \$20. Our price \$10. Given free for ten new subscribers at the regular rate (\$1.50), or for fifteen new subscribers at the special rate of \$1.

These offers are good for thirty days. The Christian Century Company, 358 Dearborn street, Chicago, Ill.

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Development.—Over 3,000 feet of tunnels and shafts have been blocked out 75,000 tons of ore worth \$75,000. Deep level tunnel will open up in first 2,500 feet, 700,000 tons, worth \$4,500,000.

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Equipment.—The mine is thoroughly equipped in every respect for the 80-ton mill. It includes 3 drill air compressors, Electric lighting plant, tramways, ore bunkers, saw mill and all necessary buildings.

500-ton Mill and smelter. Plans are now being drawn for an enlargement of the mill to 500 tons and for a smelter.

Engineer in Charge.—Mr. R. H. Stretch, E.M., under whose personal supervision the work is prosecuted, has had 40 years' practical experience. Was Engineer in charge of great Comstock Lode.

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He that opposes us sharpens our wits and becomes our helper.

Founder's Day

Much preparation had been made for the occasion by our honored President Hieronymus, and while some of his plans could not be carried out on account of one or two speakers being absent, yet the program was strong and highly beneficial. The program

the address by Dr. J. M. Coulter of Chicago. The subject, "The Elements of Power," was well chosen and suitable for the occasion. The production was strong, vigorous and full thought crystalized. Dr. Coulter maintained that the elements of power were first,



Lida's Wood—Eureka College.

was given as already printed in the Christian Century of Feb. 5.

Dr. Thos. McClelland of Knox college was unable to be present and give his address, as he was unavoidably detained in the East. However, Dr. Barnes, president of Grand Prairie seminary at Onarga, gave a short address in his stead. Among some of our ministers who sent letters of cheer were N. S. Haynes of Lincoln, Neb., W. F. Richardson of Kansas City, Mo., J. H. Gilliland of Bloomington and many others. One of the good things which was on the program and deserves special mention was Founder's day hymn, by Prof. J. B. Radford of Eureka. We give it here in full. It is sung to the tune of "Sun of My Soul, Thou Savior Dear":

O, Alma Mater, ever dear,
In filial love we now draw near,
To celebrate thy natal day,
And speed thee on thy glorious way.

From all the walks of virtuous life,
From every field of noble strife,
From pagan lands beyond the sea,
Thy children's hearts all turn to thee.

For loyal men whose faith sublime
Laid hold on all the after time,
And set thee on thy glorious way,
We thank the Lord on this glad day.

For what in thy dear self thou art,
For all the grand, heroic part
Of thy sweet, patient motherhood,
We praise the Giver of All Good.

O, Alma Mater, ever dear,
In filial love we now draw near,
And at the Throne of Grace we pray
All blessings on thy after way.

Another number of the program which deserves special mention was

enthusiasm; second, preparation; third, observation; fourth, adaptation, and fifth, growth. He said in part: "As we stand at the threshold of a new century we catch a glimpse through the open door of intellectual and social and religious movement, which may well bid us pause and gird up our loins of our intellectual preparation for the subtle problems that we must surely encounter. There never was a time when the need was greater for men and women of force with all that that quality implies, men and women who can influence their fellows. The age when superstition could get a strong and dominant following is rapidly passing away for intellectual freedom has come among us. In view of the new conditions, I have

fulness. Experience causes it either to vanish or to become that steady heat which makes the whole structure glow. The enthusiasm that moves men is the steady glow that is not extinguished by contact, but becomes the more intense.

After discussing enthusiasm, concerning preparation Coulter said: "The ideal man, the man of greatest possible force, is the one who has brought body, mind and spirit into healthful and beautiful activity, interdependent and mutually stimulating. * * * To young men and women I would say that if the world demands the best development of their physical and spiritual nature it asks naught else of their intellectual natures. Has anyone the right to lay upon the altar of the world's service and offer back to his Maker undeveloped powers? Of course you may 'get along,' but is 'getting along' living? Is life not more than food or raiment? Are we a set of civilized beasts, to eat and drink and die? Our whole organization cries out against the imputation and demands the development of all these powers which will lift us into even higher planes of thinking and acting. If enthusiasm furnishes the impulse for service, preparation directs it and makes it effective."

Turning to the matter of observation, the speaker said: "The man of power is also one who has cultivated the habit of observation and knows at first hand whereof he speaks. The world is full of second-hand opinions concerning all subjects. * * * Observation introduces the elements of knowledge and practical sense; lack of it makes every effort a matter of chance. The vast majority of men go through life blind, with a gift of vision yet they see not; with vision focused upon their own narrow field, the world of mankind surges about them with all its tumultuous interests, and



Eureka College—General View.

thought it useful to analyze the structure of the man of power. The first quality is that of enthusiasm. This is the propulsive force, the motive power that means persistent effort. It is bred in the forgetfulness of self and love for humanity and is the product of a divine possession. This possession is characteristic of fresh youth-

yet they really see nothing of it.

Mr. Coulter then enlarged on the thought of adaptation. Said he: "Institutions are but organisms and have power of adaptation if only representatives can recognize the difference between a wave and a persistent current. * * * Men and institutions are in the same category and rigidity

towards the old when the new is upon us, means failure, and such men and institutions become gradually added to our accumulating historic collection of fossils. Consistency is a jewel, provided it turns its polished facets toward every new ray of light and reflects it in life and conduct; it is a dull stone of stumbling if it is simply stolid and unresponsive. Our golden age is before us.

"The last element of a forceful life," said the doctor, "is the element of growth. When there is a special intellectual preparation for some life work, the danger ever present is that growth may be given over entirely to that period and that the stature of that period may remain the stature throughout life. * * * Many a life beautiful and active under the whip of a vigorous teacher, when left to itself sinks into that torpor, that dreadful state of imbecility whose whole horizon is bounded by the little things of one's daily life. The man who continually teaches what he was taught in college, who preaches forever what he learned during his theological training, who has no other conception of business than that caught from predecessors not only cannot lead, but has let the world move past him. There is no forceful life which does not predicate growth, which does not add to its qualities of enthusiasm, of preparation, of observation, of adaptation, that continual increase of power which lifts it like a mighty wave, higher and higher with accumulating sweep and momentum until its rush and stroke becomes well nigh resistless." B. L. Wray.

The Expositors Bible, twenty-five volumes. The most complete exposition of the Bible published—not the cheap edition. Fifteen dollars cash or given free for twenty-five new subscribers at one dollar each.

Missionary Rally at Vincennes, Ind.

The missionary rally has come and gone, but it will never be forgotten by many that had the privilege of being present. The rally differed from all others that have been held thus far in the fact that we had all interests represented. The plan was one of our own devising. We did not hold a revival meeting with the church here this year. We thought we would have a missionary rally in its stead. The rally met our expectations for good. The attendance was good. Bro. McLean said that it was the first rally in which every speaker that was on the program was present to take his part. The rally began on Monday evening, Feb. 9th, with an address by Bro. A. B. Philpott of Indianapolis. His theme was "Honor the Lord With Thy Substance." It was an able address on an important theme. We were not to give because some immediate cause called for our means, but we were to give from the principle that we should honor God with our substance. That

a part of it belonged to him, and to withhold it from him was to rob God. Bro. McLean and Bro. R. L. Pruett came with Bro. Philpott from Indianapolis, where they had just closed a rally. On Tuesday the foreign missionary interests were given the right of way. It has never been my lot to hear eight addresses on the foreign work that were as fine as the ones we had here on the foreign mission rally day. Not only was every man on hand but every man was prepared for his part.

The speakers and their subjects were as follows: "Missions the First Work of the Church," L. E. Sellers of Terra Haute; "Christianity Essentially Missionary," David Francis Sullivan; "Authority for Missions," S. M. Conner; "Money and the Kingdom of God," J. F. Floyd; "Stewardship," T. A. Cox; "The Grace of Giving," W. E. Bellamy; "The Identity of Christ's

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Mission and Ours," L. H. Stine; "The Holy Spirit and Missions," Lee Tinsley. In addition to these addresses we had a short talk with Bro. Pruett and one also from the presiding elder of the Vincennes district of the Methodist church. The fellowship was perfect. In the evening Bro. Pruett was the chief speaker. He gave us a very fine address on his work in Japan. He was followed by Bro. McLean, who spoke as he always does. The attendance from a distance was good. Mt. Carmel carried off the honors in that respect, having had fifteen present. In the evening the house was filled with people who live in the city here.

On Wednesday morning we had a meeting in the mission church. Bro. L. H. Stine made an address on "The Spirit of Christ," Bro. A. W. Gehres followed this with a talk on "What We Would Do if We Had the Spirit of Christ."

The afternoon was given up to the holding of a conference. Bro. Benjamin L. Smith of Cincinnati was with us. The conference had for its consideration the matter of getting all the churches in this part of the country to take up both the foreign and home offerings for missions.

We appointed missionary godfathers for the pastorless churches. Now, whether this is just an apostolic office or not I do not know, but I do think that it will be a good thing for the offerings. It will certainly increase them. The writer has taken it upon himself to see that four pastorless churches will take up the offerings. In the evening Bro. Smith delivered a very fine address on "Obedience to the Heavenly Vision." The address will have the effect of increasing the offerings for home missions in this part of the country.

Thursday was given to the interests of the C. W. B. M. In the afternoon a conference and devotional service was held. The conference was in charge of Mrs. Oeschger. Mrs. Alice Moore led the devotional service. In the evening Mrs. Atkinson, the national president of the C. W. B. M., delivered one of the finest addresses that was ever delivered in the city for a long time. Her subject was "Woman's Obligation to the World." She won all hearts with her pleasing and earnest way of saying the things that pertained to the obligations of the Christian women of the land. Mrs. P. C. Cable presided over the evening session. The rally was a success from the beginning to the end. The good that it did will only be revealed when the books are pined above.

William Oeschger.

Springfield Notes.

Springfield, Ill., Feb. 20.—This week in the legislature has been occupied chiefly with the introduction of bills. Over sixty were introduced in the House last Tuesday, and each of the other days witnessed the introduction of a large number. No bills were up

for final passage, but many of them were reported out from committees and passed first and second readings. Among the number now up for third reading is the one making an appropriation for a statue to Miss Willard. No opposition as yet has developed to the bill, and no amendments were offered on second reading. It is now too late, of course, to amend the bill, as it has been ordered engrossed for third reading, and probably will be put on its final passage in the House the first thing next week. It could, by vote of the House, be sent back to second reading and amended if desired, and it is possible, of course, to defeat it on the final roll call in the House. My opinion, however, is that the bill will pass without serious opposition.

The pay of members of the Illinois legislature, as in most other states, is small. It is fixed by law, which, of course, the legislature by the approval of the governor can change, but the constitution forbids any General Assembly to increase the pay of the members during the lifetime of that Assembly. We can increase the pay for subsequent legislatures, but not for the one of which we are members. Some of the members have been planning to get around this provision by the passage of a resolution allowing each member \$500 for clerk hire. Rumor has it that more than half the members of the House have signed an agreement or have otherwise signified their willingness to vote for the resolution. When interviewed on the subject I told those who were interesting themselves in the matter that I would vote against the resolution if it came before the House. I might vote for a bill to increase the salary of future assemblies, but I am against the increase, directly or indirectly, for the present assembly. I feel that the spirit as well as the letter of the constitution should be kept.

Governor and Mrs. Yates have kindly thrown open the governor's mansion to the members of the legislature and their friends on every Wednesday evening. Mrs. Stewart and I have attended the receptions several times and enjoyed them very much. Outside of these receptions the members of the legislature seem to have figured very little in the social life of the city or Springfield. This is partly because the members are here so little of the time. That is to say, many of them leave their homes on Monday night and arrive in Springfield Tuesday morning, and leave the city on Thursday afternoon, returning to their homes by Thursday night or Friday morning. Very few of the members attend the Friday meetings and almost none thinks of attending the Monday afternoon meeting, which seldom lasts for more than five or ten minutes except toward the close of the session, when the members put in six days in the week at hard work.

Oliver W. Stewart.

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